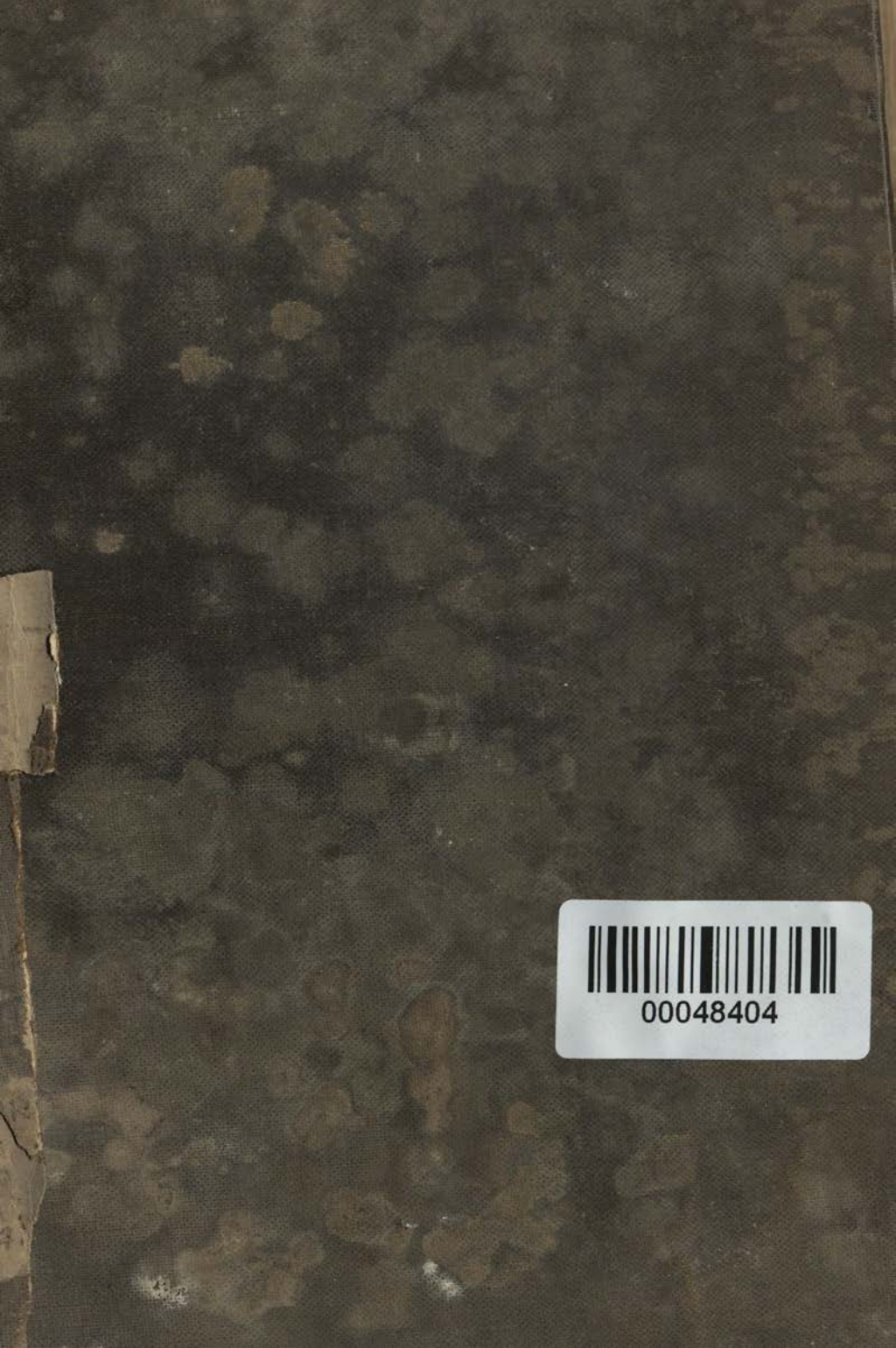
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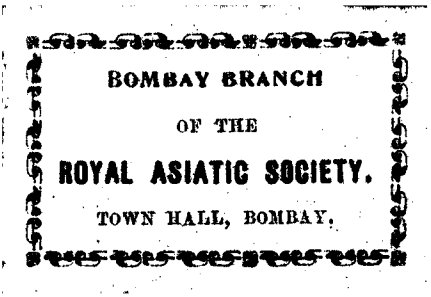

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THE

THESAURUS OF KNOWLEDGE

DIVINE & TEMPORAL

OR

THE VEDAS

AND THEIR

ANGAS & UPANGAS.

VOLUME I.

48404

BY

BEHARI LAL, B. A., SHASTRI, M.R.A.S.

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INTRODUCTION.

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The present volume as originally planned, was to have included all the Vaidica Siddhantas in one place. The overwhelming mass of material, however, made it impossible to keep to the original plan, except at the cost of lucidity, completeness, interesting detail and all other qualities that go to make a book with any claim to popularity. Nothing remained but to divide the subject-matter into two parts. The first Volume embraces only ten chapters and a summary of their contents will not be out of place here.

The Vedas may justly be described as the most ancient monument and record, not only of the Aryas, but of the whole world; and as the only means to a proper study of philology, they claim the highest consideration from the historian of the human tongue. In them alone we find the mysteries of a future world unveiled. They constitute the storehouse of all knowledge, Divine and Temporal, and are the only expositor of the hopes and fears, the desires and wants, and the feelings and aspirations, which man had in the very beginning of the world, in his career through life. They alone fully exhibit and explain all the problems of life:—whence thou comest and whereto thou goest, what is the highest object of man, what is the first cause of the world (causa causans), what is the connection of this cause with the world, and how do we know of it? The only solution of all these problems "know thyself" is fully explained in them. In the Vedas alone philosophy and religion work together harmoniously and religion is not contradicted by science. The study of the Vedas is absolutely necessary to a student of religion.

The Vaidica religion is the original religion of the world, the oldest religion (सनातन धर्म), the fountainhead of all other religions (the religion from which other religions have sprung). It is also the most highly developed, the most scientific, the most practically useful of religions. All the principles of religion, the spiritual and temporal laws with which the life of man is concerned, are compiled and systematically arranged and recorded in the Vedas, the eternal source of religion for the world. If the reader subtract selfishness and priestcraft from a religion he will find the remainder or sum total of its tenets, beliefs, etc., amount to the Vaidica religion or Sanatana Dharma. It is not possible in this book to do justice to all the most important questions connected with the Vedas. We have, however, touched upon all the important questions and tried our best to put in a nut-shell all the cardinal doctrines, beliefs and tenets in them. Our method of treatment of all the religious topics in 'Thesaurus of Knowledge' is quite peculiar and distinct from those of others. We have taken every important question and examined it in accordance with the Angas and Upangas and the commentaries of Sayana, Mahidhara and Uwwata, and the translations and opinions based on them. It was not practicable to translate and explain all the quotations and authorities, but we have translated and fully annotated the most important citations, and given the gist or purport of others. For many quotations and authorities only the reference is given; but it will repay the reader well if he opens the voluminous works and studies the references for his information and edification. Sometimes it was found necessary to repeat the texts already quoted and their translations for the sake of elucidation of some subjects of importance. With these preliminaries, we may give a summary of the contents of the first volume.

(1) The first chapter consists of the scheme of studies and method of inquiry, etc. Firstly, it shows that the study of the Angas (Shiksha or Orthœpy, Vyakarana or Grammar, Kalpa or Rituals, Nirukta or Glosses on the Vedas, Chhandas or Prosody and Jyotisha or Astronomy by the sage Panani, etc., Yaskacharya, Pingala and Laghada;) and the Upangas (Purva Mimansa by the sage Jaimini, Uttara Mimansa by Vyasa, Sankhya by Kapila, Yoga by Patanjali, Nyaya by Gautama and Vaisheshika by Kanada) is quite indispensable to the understanding of the Vedas.

In order to come to a right conclusion regarding any religious or social subject or topic, it is quite essential to study and compare the Sanhitas with their Brahmanas and Shrauta Sutras and the Purva Mimansa and the other Darshanas; and then compare them with the modern commentaries of Sayana, Mahidhara and Uwwata; and, lastly, with the Translations and opinions based on them.

Secondly—Rules of Interpretation according to Jaimini, Vyasa, Gautama, Kumarila Bhatta, etc., are given in Sanskrita and explained clearly in English. These rules are essential for the right interpretation of the Vedas.

Thirdly—The doctrine of Pramanas (means of proof) or Pramanyavada is discussed in brief. A topic cannot be satisfactorily proved without definitions and means of evidence (लक्षणप्रमाणाभ्यां वस्तुसिद्धिः).

Fourthly—A summary of the principal Vaidica Siddhantas based on the Vedas and their Angas and Upangas, for the guidance of the general reader, is given in the very beginning of this book. This chapter is the key of the whole book. All arguments, discussions, quotations and authorities follow to explain and prove the Vaidica Siddhantas. The reader is specially requested to adhere strictly to the

above scheme, method, rules and means of proof, for final results and conclusions in the Vedas.

(2) The second chapter names the Vedas and shows that they are *Apaurasheya* or not composed by any human authors. Then follows a summary of their contents, their age, etc. They are eternal. Their manifestation is in time. The date 1400 B. C. or thereabout assigned to them by Professor Max Muller is a mere guess (child of imagination.) This chapter treats of the Rishis, Dewatas, Chhandas and Swaras of the Mantras. It is clearly proved from Astronomy, Geology, Anthropology and other modern sciences that the date of the creation of the universe cannot be within 4000 B. C. or 5000 B. C. The Vedas and the universe are co-existent.

There have sprung into existence a number of theories about the functions and origin of the Vedas. Scholars have proceeded to arrange them in the way that best suited their passing fancy or their preconceived opinions. According to one theory the Vedas are the songs of praise sung by the simple shepherd priests of ancient India in honour of Agni, Varuna, Indra, etc., who represented the great forces of nature. They are full of the babbling and twaddle of those shepherds and their annotators. If their pasture lands were destroyed by fire they at once ascribed the calamity to the anger of Agni and they proceeded to propritiate the offended deity with libations and sacrifices. If rain did not fall in due time or in abundance they threw themselves prostrate before the great thunderer, Indra, and composed beautiful songs in his honour. According to another theory the Vedas contain simply the ritualistic ordinances. We are told that the ancestors of the modern Hindus sacrificed all animals including the cow and human beings to their gods, whose altars were always reeking with the smoke of burning flesh.

A third scholar theorizes and maintains that Indra, Varuna, Agni, etc., did not represent the great forces of nature; they were real mortals who happened to be called Indra, Varuna, Agni, etc., and because they accomplished great deeds they were raised to the rank of gods. We are confronted with a fourth theory that the Vedas are said to inculcate ancestor worship, the worship of the Pitris (Lares and Manes.) We have shown and proved in this Volume that all these are wild pranks of the fancy of most of the Sanskrita scholars. They are the result of not studying the Vedas in a thoroughly scientific way and a right manner. We have neglected the study of the Vedas. There are no efficient arrangements for studying them and the result has been what we have described. The Western and most of the Eastern Sanskrita scholars are requested to at once take up the study of the Vedas in a scientific and systematic way, and then, if it is done, they are sure to unlock the treasures of spirituality and wisdom that lie hidden in them, and to find that they are a repository of all sciences and spiritual truths. The Apta Purushas—the rishis or the seers of the holy thoughts recorded in the Vedas—have fully testified to the above statements. The Vedas and the Upanishads set forth in immortal strains certain laws, and propound certain theories which reveal to unprejudiced minds the fact that science and religion in ancient India never were sworn enemies but faithful friends, assisting erring man in his onward march to that goal which all of us endeavour to approach, and to serve the noble cause to which many of us are wedded.

(3) The third chapter gives the names of the Brahmana treatises, their contents, age, etc. It is shown here that the Brahmanas (six Angas, six Upangas, four Upavedas, and 1127 Shakhas) composed by Brahmá and other sages are commentaries on the Vedas. Their authen-

ticity lies in their adherence to the Vaidica text, the least departure from which nullifies their authority and renders them valueless. The names of the four principal Brahmanas, Aitareya, Tandya, Shatapatha and Gopatha, and the names of their authors and their age, and contents are given and discussed fully in this chapter. The changes since the post Vaidica literature are described in full, and the principal points of difference between the Vedas and the Brahmanas are pointed out in brief. There was a time when the Vedas alone existed but many changes have crept into the Vaidica literature since the introduction of a large number of other beliefs and these changes have also been described in this book. Some of the important Shrauta Sutras and their authors also are mentioned, and it is shown that whenever they appear to be in contradiction to the Vedas, their authority is at once overruled. This chapter conclusively proves also the fact that the Brahmanas are not Vedas and that the confounding of the Brahmanas with the Vedas gave rise to Buddhism and Jainism is clearly shown here. Numerous texts have been quoted from the ancient sages, Panini, Patanjali, Jaimini, etc., and from the modern authors, translated into English, and it is clearly demonstrated that the Brahmana treatises cannot be Vedas. The Brahmanas are mere commentaries on the Vedas, sometimes with something additional or extraneous to the Vedas, and sometimes with something interpolated or misrepresented in them. All the authorities on the point are cited, explained and translated for the information of the general reader and for the criticism of the experts.

The Brahmanas and those Upanishads which are simply portions of the Brahmanas have suffered most at the hands of literary forgers, who have introduced into them not only absurd and childish but even obscene stories,

and rituals. The original text must be carefully seperated from the venomous mixture. There are many obscure passages which must be explained thoroughly and elucidated properly. There are many observances apparently useless, but to which great importance is attached. All these must be explained in the light of modern research and scientific discoveries. It does not stand to reason that men who were capable of conceiving and giving expression to sublime thoughts and lofty ideals should have set the seal of approval on doctrines and observances that appear to be puerile. There must be some hidden meaning or some rational interpretation of them. It is the duty of a Vaidica scholar to make research into the Purva Mimansa of Jaimini, to discover true meanings and interpretations, and to find out what is extraneous or additional in the Brahmanas and to reject those rules of conduct which are vulgar and even indecent. The task is hard and laborious and patient study and proper *Gurus* are wanted for a thorough understanding of the Vedas and the Brahmanas.

(4) The fourth chapter gives the names of the Aranyakas and the ancient Upanishads, their principal doctrines, the names of their authors, their age, etc. It is shown in this chapter that the Upanishads are really the kernel of the entire Vaidica literature: they are really the theosophy of the Vedas. They expound and dilate upon the Jnana Kanda or gnostic portion of the Vedas, as the Brahmanas comment upon the Karma Kanda or the ritual portion. The Upanishads declare that they are *concealed* in the Vedas. A number of sentences or Shlokas are quoted from the Upanishads to show that they are taken in whole or in part from the Vedas. The Upanishads corroborate the Vaidica Siddhantas. The founders of new sects had no scruple or difficulty in composing new

Upanishads of their own. These modern Upanishads are full of sectarian views. It is not improbable that many events of a later date and passages supporting the doctrine of one sect or the other preached long after have found room in the sacred Scriptures of the early Aryas. These passages were so ingeniously composed and interpolated that it is very difficult, nay sometimes impracticable and impossible to lay down a line of demarcation between the original matter and the interpolated passages. The safest way is to compare them with the Vaidica Siddhantas and thus to arrive at truth. The estimate of the Europeans regarding the Upanishads is given. The Neo-Vedantism is refuted *in toto*, and the most prominent feature and character of the Upanishads, the eternity of Universal Soul, individual souls and primordial matter is fully exhibited and it is conclusively proved that these sacred writings fully treat of the problems of life, especially the nature of Pramâtman and its relation to human soul, and lastly the absolution of the individual soul.

(5) The fifth chapter contains a critical examination of the commentaries of Mahidhara, Uwwata and Sayana and the translations of the Vedas based on them and opinions founded on them. It is shown here that the Western Sanskrita scholars from the time of Colebrooke onwards have done something in opening the portals of the repository of Divine Knowledge. But all their translations upto this time are the mere renderings of the modern comments, not of the original texts of the Vedas. A complete success in the explanation of the Veda can be attained only by the labour of Western Sanskrita scholars following the scheme and method laid down above. The same remarks apply to most of the Eastern Sanskrita scholars. They should note the differences between the

comments of Yaskacharya, etc., and the glosses of the moderns. Again, the comparative philology alone is not sufficient to explain the Vedas.

(6) In this chapter is proved that there is no Mritakapitrishraddha or obsequial offerings to ancestral manes in the Vedas. The Mantras from the second chapter and the nineteenth chapter of the Yayur Veda, the tenth Mandala of the Rig Veda and the eighteenth Kanda of the Atharva Veda are quoted with their ancient and modern comments (the Nirukta, the Shatapatha Brahmana, etc., the Katyayana Shrauta Sutras, etc., and the Purva Mimansa, and the commentaries of Sayana and Mahidhara.) On a comparison of them all and the modern Puranas, it is found that there is no worship of the Lares and Manes in the Vedas. This Yajna (worship) is the entertainment of the learned in proportion to their worth, etc. This chapter mentions briefly the sixteen purificatory rites of the Aryas and gives a brief description of all the Yajnas from the Agnihotra to the Ashwamedha and Naramedha or Purushmedha (the burning of the dead on the funeral pyre.) The meaning of the terms Pitri, Yama, etc., is fully discussed according to the Nirukta and the modern Puranas. Free and fair criticisms are invited on the subject.

The all important subject of Yajna opens up vast tracts for investigation and research. What atrocities and abominations have not been committed in the name of Yajna? The most inhuman and shameful practices have been sanctioned as sacred and meritorious. All this mischief has been done by misinterpretations, interpolations and misreading of texts.

The rituals enjoined in the Vedas are of two kinds: Ordinary (fixed); and Extraordinary (recommended for special occasions.) Again, the former embrace two classes

or sub-divisions; (*a*) those determined by the fortnightly, monthly or yearly (epochs); and (*b*) those determined by the different phases or periods of life-birth, marriage, etc. One feature common to all is known as *Homa* or *Havana*. This is performed by pouring upon fire pure ghee (clarified butter) and ghee mixed with musk, saffron, and other odoriferous ingredients. The ancient Aryan writings without exception, enjoin its performance for all purifying purposes, and also connect it with rain. Havana was primarily meant for the purification of the three most important elements on which our life depends, *viz.*, air, water and food. A most powerful curative and preventive remedy is placed in the hands of medical and sanitary science. The scientist has to perform numerous experiments to discover and prove the efficacy of the special Yajnas. He has to analyse (both as regards quantity and quality) the different ingredients of the *Samagri* and to find out the properties of every ingredient. All this will prove the scientific character of the Vaidica teachings and demonstrate that what the ancient Rishis explained is truth and nothing but the truth. The above essential part of every ritual is also one of the five daily religious duties of the Aryas. The others are (2) Brahma Yajna, including Upasana or meditation, Stuti or recital of the qualities of God and Prarthana or prayer; (3) Pitri Yajna—worship of ancestors or parents; (4) Bhuta or Bali Vaishwadeva Yajna and (5) Atithi Yajna—the duty of the house-holder to give hospitality to the learned and pious. Similar rituals are prescribed at the rise of the moon and on full moon days, and also at the beginning and at the end of every season. The others are known as the sixteen Sanskaras—rites connected with the different stages of human life, commencing with Gharbhadhana (impregnation) and ending with the bursting of the skull on the funeral pyre. This is the last

purificatory rite among the Aryas. Much stress is laid upon the distinction between the Gomedha, Ashwamedha, Naramedha, etc., of the Vedas and those of their comments, the Shrauta Sutras, etc. There is a gulf of difference between the Vaidica rituals and rites and those of most of the commentaries of the Scriptures (Vedas.)

(7) There is no animal or human sacrifice in the Vedas. This most hotly contested question of the day is most prominently treated and discussed *in extenso*. The seventh chapter is full of quotations from the Vedas, Brahmanas, Purva Mimansa, Sankhya, Yoga, Aranyakas, Upanishads, Mahabharata, Smritis, etc. It is clearly proved in this chapter that the Aryas were ever averse to the use of flesh and wine. It is all the Leela (sport or wanton pastime) of the Vama Margees and the other modern sects. The myth of Shunahshepa is given from the Aitereya Brahmana, Mahabharata, Ramayana, the modern Puranas, and dramas, and it is shown that there is no trace of this legend in the Vedas. There can be no slaughter of man, or beast or bird in the Book of God. A brief description of the animal sacrifice in the Bible, etc., and a concise summary of the principal tenets of the Vamamargees are also given in it. This chapter will supply an extensive field for criticism to almost all the religions and sects of the world, and Buddhism and Jainism are especially concerned with and opposed to it (the animal sacrifice) and Shraddha.

(8) In this chapter is given the translation, explanation and exposition of the Sandhya or the Aryan system of meditation on God. It is the chief part and essence of the Upasana Kanda. It is here shown that there is a great difference between theory and practice—theoretical religion and practical religion. The mere study of the Scriptures cannot take us to realisation. We can read

all the Vedas and the Shastras, and yet will not realise anything, but when we practise their teachings, then we attain to that state which realises what the Scriptures say. Realisation is real religion, and all the rest is only preparation—hearing lectures, or reading books, or reasoning, is merely preparing the ground; it is not religion. Intellectual assent, and intellectual dissent are not religion. The central idea here is that just as we come in direct contact with objects of the senses, so religion also can be directly perceived in a far more intense sense. The truths of religion, as God and soul, cannot be perceived by the external senses. We cannot see God with our eyes, nor can we touch Him with our hands, and we also know that neither can we reason beyond the senses. We may reason all our lives and the result is that we find we are incompetent to prove or disprove the facts of religion. Man has in him the faculty, the power, of transcending his intellect even, and that power is in every human being. By the practice of Pranayama (Sandhya), etc., that power is aroused, and then man transcends the ordinary limits of reason, and directly perceives things which are beyond all reason. As time and tune are quite essential to good music, so are Karma and Upasana to Jnana. The Karma Kanda and the Upasana Kanda help the Jnana Kanda which ultimately leads to the summum bonum or final beatitude.

(9) This chapter describes the doctrine of metempsychosis or transmigration of soul. A few authorities are quoted from the Vedas in order to refute the assertion of Professor Max Muller and others that there is 'no trace of the doctrine of transmigration' in the Vedas. At the same time, absurd and futile objections raised against it are silenced once for all. It is shown here that the belief in this cardinal religious tenet is closely connected with the Law of Karma. Unfortunately to most in the

Western world it is a mere chimera. The strength of a belief is measured by its influence on conduct and belief in Karma ought to make the life pure, strong, serene and glad.

(10.) This chapter explains clearly what is meant by absolution or final beautitude or summum bonum in the Vedas. It is proved from the Vedas, the Upanishads and the Vedanta Darshana that since the devotion, worship and knowledge of human beings is limited, their time for happiness must be in proportion to their Karma, Upasana and Jnana. The idealism or Mayavada of the moderns, or Adhunika Vedantism is conclusively refuted and it is shown that primordial matter, individual souls and Divine Soul are eternal and distinct from one another. The haranguing disputes of the Dwaita (Dualism), Adwaita (Monism), and Vishishtadwaita (the doctrine of unity with attributes, or Monism with a difference) are modern. Thus end the Karma Kanda, Upasana Kanda and Jnana Kanda of the Vedas.

The book is intended for a thorough master of Sanskrita and English as well as for a reader of average ability and understanding. It is written in a style to enable the general reader to understand all the important religious and social questions and thus to cull jewels from it. It is not a book on any particular religion or sect, but it deals with or treats of the problems, religious and social, universal and cosmopolitan, for all time and for all space. The three enemies of all religion and philosophy are constantly kept in view and their company and use are utterly avoided. They are prejudice, pride and sloth, deranged mental wind (वात), bile (पित्त) and phlegm (कफ).

In conclusion, we salute humbly and respectfully our Gurus and Masters and dive into the Ocean of knowledge and begin the arduous task of composing and compiling

the "Thesaurus of Knowledge, Divine and Temporal," or the Vedas and their Angas and Upangas. Free, but relevant criticism is invited from our readers. The introductory remarks end with the prayer to the Almighty:—

"असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतंगमय" ॥

From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥

यजुर्वेद अ० २५ मं० १३ ॥ ऋ० वे० X. 121, 2.

Giver of knowledge and wisdom (or vital breath), of power and vigour (physical, mental and moral), whose commandments all the gods (learned men, etc.), acknowledge (worship Him), whose shadow is death (his displeasure or ignorance of Him causes repeated birth, etc.,) and whose shade is immortality (knowledge of his bright glory makes his worshipper immortal), worship we that God (the Lord of the Universe) with mental oblation (meditation, etc.)

Note.—We admit that among some imperfections (as want of a glossary of select and technical words, bibliography, etc.,) of this book there is followed no system of transliterating Sanskrita words. To do so would require more time and thought than we could feel justified in giving to the First Edition of the work. A full index of the whole book will be given with its second Volume. We regret very much that this little Volume contains a few spelling misprints for which we owe an apology to our readers and request them to read the Errata before commencing the book. I am under special obligation to the works of the ancient and modern authors, commentators and translators. They are too numerous to mention here.

Ganjipura, Jubbulpore, C. P., India.

BIHARI LAL,

31st December, 1910.

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ओ३म् । तत् सत् ॥

विश्वानि देव सवितर्दुरितानि परासुव ।

यद्भद्रं तन्न आसुव ॥

यजुर्वेदे । अध्याये ३० मं० ३ ॥

O God, producer of all, send far away all troubles and calamities, and send for us (grant us) only what is good.

वेदोऽध्येतव्यः । अथातो धर्म जिज्ञासा । अथातो ब्रह्मजिज्ञासा ॥

CHAPTER I.

Scheme of Studies
AND
Method of Inquiry.

THE Vedas are the "Being" of the Aryas. Their importance as centre of all studies cannot be overrated. What are the vital processes to animal organism, what is consciousness to the human mind; what are the brain centres to the mechanical movements of the human body—that are the Vedas to the Aryas. They are the starting point in the vast Sanskrita literature. A knowledge of their contents is, therefore, a paramount necessity for them; but notwithstanding the unanimous acknowledgment of the supreme necessity of that knowledge for the Aryas, no serious effort has, upto this time, been made to throw open the portals of that divine knowledge by a systematic study of the Vedas. It is, however, to be admitted that the task is not one of ordinary difficulty. A prior study of a very considerable portion of *Arsha* literature is indispensable to the proper study of the Vedas, but the former has so completely gone out of vogue that *Arsha* (composed by the ancient sages) literature has become almost a sealed book. The question arises, what is the key with which we can open the portals of that repository of knowledge (Divine and Temporal). The key is no other than the Angas and Upangas of the Vedas, a prior study of which is as much necessary to understand the Vedas as a study of Anatomy is to that

of Surgery or that of Chemistry to that of Medicine. It is an established fact that without a prior study of the Angas and Upangas it is impossible to obtain any knowledge, worthy of that name, of the contents of the Vedas. Whenever, with the help of modern Sanskrita and its literature attempts are made, either in India or in Europe and America, to learn anything about the contents of the Vedas without the aid derived from a proper study of the Angas and Upangas, they invariably prove abortive of any lasting effects or beneficial results; on the contrary, an incalculable mischief is done: the students of the Vedas are misled and the texts misinterpreted, and thus a bias is created against the teachings of the Vedas. Studied in the light of modern Sanskrita almost every thing in the Vedas would appear inverted, as it were, it being almost impossible to form accurate notions about the Vaidica thoughts and ideas. There is a gulf of difference between the manners and customs, the social and religious institutions and habits of the ancient Aryas and those of the so-called Hindus of the present age. A large number of the Vaidica words, verbs as well as nouns, have either ceased to be employed or lost much of their original sense and meaning and acquired new significance in modern Sanskrita. Their rigid modern sense gives to the Vaidica terms a significance totally different from, and in some cases diametrically opposed to, that of the Vaidica period. To interpret the Vaidica terms in the light of modern Sanskrita would be nearly as correct as would be an explanation of some facts of Astronomy with the help of the theory which assumed that it was the Sun that moved across the heavens and not the earth around the Sun.

The modern Sanskrita Grammar and lexicons are of little use in the study of the Vaidica literature. The same is the case with the modern treatises on Logic, etc., or

the modern commentaries of the other Upangas of the ancient sages. Immortal Panini's immortal work Ashtadhyayi and its truly great commentary by Patanjali with Yaska's work on Vaidica Etymology, glosses and illustrations are quite necessary for the study of the Vedas. The study of the above works with the study of the other Angas and Upangas is quite essential for the true interpretation and proper understanding of the Vedas. Some of the Sanskrita scholars of the West and East have done something in that direction but still there is room for much improvement in the movement. It is abundantly clear that without a proper study of the Angas and Upangas with specialists in those branches, no sure foundation can be laid for a real understanding of the Vedas. A scheme for the study of Sanskrita which excludes the Vaidica literature is like a body without life. A European or American scholar's picture of Sanskrita literature is generally a caricature; because almost all the European or American Sanskrita scholars study modern treatises on Grammar, Purva Mimansa, etc., and decipher the Vedas with the help of the Pauranica Commentary of Sayana and the Vamamargica Commentary of Mahidhara.

But the truth which awaits acceptance is that while a student who has studied the Angas and Upangas, particularly Ashtadhyayi and Mahabhashya finds no difficulty in the study of modern Sanskrita, the student of modern Sanskrita, on the other hand, finds himself at sea when he has *Arsha* works to explain. Even at Benares, the reputed centre of Sanskrita learning in India, no arrangements exist for their (Angas' and Upangas') teaching, unless, of course, a grammarian and a philosopher who know these works could be found and induced to teach a special class. The same seems to be the case with the European and American Universities as far as Sanskrita learning goes. Many will be of opinion that

a sound scholarship in Vaidica learning is wholly incompatible with the current University Examination system of India: they who care for the former cannot go in for the latter. *Cf.* The prescribed course of the M. A. Examination with the study of the Angas and Upangas necessary for a Vaidica student. The Angas are Shiksha, Vyakarana, Nirukta, Kalpa, Chhandas and Jyotisha, *i. e.*, the science of Orthoepy; the science of Language; the science of Etymology; the science of Morals; the science of Poetry and the science of Astronomy.

Shiksha or Phonetics—The priviledged position of representing this subject is assigned to a small treatise prescribed to the great grammarian Panini, *viz.*, the Paniniya Shiksha. Under this head certain works called Prátishakhyas may be included.

Tradition makes the Chhandas Sutra of Pingala, the starting point of prosody.

Vyakarana—Grammar of Panini is famous.

Yaska's Nirukta on Etymology is the traditional representative of the subject and this important work certainly deals entirely with Vaidica Etymology or explanation. It consists of strings of words in three Chapters:—(1) Synonymous words; (2) such as are purely or chiefly Vaidica and (3) Names of deities. These lists are followed by Yaska's commentary interspersed with numerous illustrations from the Vedas.

Jyotisha or Astronomy is ascribed to Lagadha or Lagata.

The Kalpa Sutras or rules of ceremonials are of two kinds: (1) the Shrauta Sutras and (2) the Smarta Sutras. The latter class again includes two kinds of treatises:—(1) the Grihya Sutras or domestic rules, and Samayacharika (Dharma) Sutras. Besides, the Shrauta Sutras of the Yajur Veda have usually attached to them a set of so-called Shulva—Sutras (rules of the cord), which

treat of the measurement by means of cords and the construction of different kinds of altars required for sacrifices. Along with the Sutras may be classed a large number of supplementary treatises usually called Parishishta on various subjects connected with sacred texts on Vaidica religion generally. Thus we have given a brief description of the Angas. Let us proceed to the Upangas. The Upangas are Purva Mimansa, Uttara Mimansa or Vedanta, Sankhya, Yoga, Vaisheshika and Nyaya. They are properly known as the Six Schools of Aryan philosophy. The reputed founder of the Purva Mimansa or the philosophy of Dharma (Vaidica rituals, etc.,) is Jaimini. The object of the Mimansa is the interpretation of the Vedas. Its purpose is to determine the sense of revelation. The whole scope is the ascertainment of duty. Here duty means sacrifices and other acts laid down in the Vedas. The ancient commentary on the Purva Mimansa is that of Vyasa which seems not to be found at present. The author of the extant commentary is Sawaraswami Bhatta from whom it takes the name of Sawarabhashya. There is another commentary by Swami Kumarila Bhatta who oftentimes corrects Sawara's glosses. The reader should be very careful in marking the inconsistencies and variations from the original Sutras while interpreting those aphorisms with the aid of the above commentaries in order not to go astray from the Vaidica Siddhantas. He should also compare the modern treatises on the Mimansa with the aphorisms of Jaimini.

Uttara Mimansa or Vedanta is complement of the Purva Mimansa and therefore it is called Uttara or latter. The former deals with the works and merit consequent thereon, as laid down in the Vedas, whereas the latter deals with the theology of the Vedas, the gnostic portion or Gnana Kanda. The reputed founder of this system and the author of the grand work, Vedanta, is

Vadarayana who is the same with Vyasa. Of the early commentators of the Brahma Sutras are Baudhayana and Upavarsha. Their keys for deciphering the aphorisms of the Uttara Mimansa are not found at present. The modern commentators are Shankaracharya Ramanuja, Madhwa, etc. But their commentaries are full of sectarian views, hence the reader is warned not to deviate from the Vaidica Siddhanta. There are many modern treatises on Vedanta, differing more or less from the original aphorisms of Vyasa. The Purva-Mimansa is the science of the Mantras and the Brahmanas and the Uttara Mimansa is the science of the Upanishads.

Sankhya is the philosophy of Essential Existence. Its aim is the discrimination between soul and primordial matter, ultimately leading to summum bonum or Final Beautitude. The word Sankhya either denotes number or reasoning or deliberation. The founder of this school was Kapila. The two other great representatives were Asuri and Panchashikha. The earliest work extant on the subject is Sankhya Pravachana, a collection of Sutras or aphorisms in six chapters. Its reputed author is Kapila. The only commentary now generally resorted to by scholars on that great work is Kapilabhashya or Sankhyabhashya. Its reputed author is Vijnana Bhikshu, a mendicant ascetic. The ancient commentary of the sage Bhaguri is lost. There are many other modern treatises on Sankhya.

The Yoga Darshana is the grandest heirloom bequeathed by the great Rishi Patanjali. It treats of the Upasana Kanda of the Vedas—The Ashtanga Yoga—from Yama, forbearance; Niyama, religious observance; Asana, posture; Pranayama, suppression of vital breath; Pratyahara, restraint of senses; Dharana, steadying of mind; and Dhyana, contemplation to Samadhi or profound meditation. The commentary on the Yoga system

of philosophy by the sage Vyasa is still extant. The two systems Sankhya and Yoga are not contradictory but supplementary to each other.

Nyaya or the doctrine of Logic or the science of evidence and Vaisheshika or the philosophy of characteristics. The dialectic philosophy of Gautama and the Atomical of Kanada are respectively called Nyaya "reasoning" and Vaisheshika "particular." The first deals with the metaphysics of Logic and the second with Physics, that is, with particulars of sensible objects. Gautama enumerates sixteen heads or topics. These correspond with the six Padarthas or categories of Kanada. The commentary of Vatsyayana on Nyaya and the commentary of Gautama on Vaisheshika are extant. There is a number of modern treatises on Nyaya and Vaisheshika.

The reader has to study the ancient and modern treatises on the six schools of philosophy and then compare the doctrines and find the points of difference. All the ancient systems with the ancient commentaries are alike to be studied by the critic of the Vedas. All which is inconsistent with the Vedas or at variance with the Scripture is to be rejected. The Vedas are *Swatah* Pramana and the other sacred writings are *Paratah* Pramana. In addition to the Angas and Upangas there are four Upvedas—Ayurveda, Dhanurveda, Gandharvaveda and Arthaveda, treating of medicine, military art, music and mechanics. There are four Vedas, the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. Their respective principal Brahmanas are Aitareya, Shatapatha, Tandya and Gopatha. Then there are Kalpa Sutras, etc., of Ashwalayana, etc. The sacred literature of the Aryas is divided into two great classes, namely, Shruti or what is heard and Smriti or what is remembered. The four Sanhitas or Vedas are Shruti and the Brahmanas and the other sacred writings are Smriti.

As regards the method of enquiry it will be advisable to take a Chapter or Kanda or Mandala of the Yajurveda, the Atharvaveda or the Rigveda and then compare them with the Brahmana (Shatapatha, Gopatha and Aitareya) portions and Shrauta Sutras on them, if any. Then the topics of the Purva Mimansa and the Uttara Mimansa should be compared with the preceding Mantras, Brahmanas and Shrauta Sutras. While studying the Mantra, etc., the reader should first decipher them with the help of the Angas and Upangas and the ancient commentaries on them. Lastly, he will take the modern commentaries of Sayana, Mahidhara and Uwwata and compare their comments with the preceding ones.

This procedure will lead him to the right path and enable him to arrive at the truth. For instance, take the subject of Shraddha. The second chapter and the nineteenth chapter of the Yajurveda, the 18th Kanda of the Atharvaveda and the 10th Mandala of the Rigveda, the Brahmana portions and the Shrauta Sutras and the topics of the Purva Mimansa relating to them ought to be consulted. Side by side, the modern commentaries of Sayana and Mahidhara should be perused. We have exactly done the same thing with the Pitriyajna and come to the conclusion that there is no offering to the ancestral manes in the Vedas. The worship (respect or honour) to the living persons is ordained in them and most of the Mantras describe the burning of the dead on the funeral pile. There is no mention or trace of Mritaka Pitrishraddha in them. The same course as far as possible ought to be adopted with the other subjects.

From the time of Colebrooke upto date the general procedure (with very few exceptions) adopted by the Western Sanskrita scholars and most of the Eastern Sanskrita scholars has been that they have studied the Vedas with the modern commentaries of Mahidhara and Sayana

and have translated the Vedas thus based on them. In fact, in most cases, the translations are of the comments and not of the original texts. We have only opened the way and it remains for the savants of East and West to employ the above means to make further researches and enquiries on the subjects and then pass their opinions on them.

Another point which is to be brought to the notice of the European and American scholars is that they should not mix two sets of irreconcilable ideas together, the ideas and thoughts of the Bible, etc., and those in the Vedas. For instance, the antiquarian and historical researches into the antiquities of India are necessary for pulling down the false chronological fabric raised by Oriental scholars of Europe and America. The Oriental scholars of Europe and America, most of them—imbued with the spirit of Hebrew theology, have constructed a chronology, for India, which encompasses within the narrow limit of 6,000 years the entire realm of Indian antiquities. This contraction of the past of India is probably the outcome of deference due to the dogmas of the Christian scriptures rather than regard for truth. Science traces the existence of human remains to miocene strata. If ever such signs of the dawn of civilization and progress in savage life, as stone implements, are not to be assigned a remoter age, than six thousand years, one may ask, what was man doing for millions of years beyond propagating his species? The man of miocene age was substantially the same as the man of to-day; if he could do so much, advance so far, differentiate so much from other animals, as to practically destroy all traces of his origin from some lower form of organism, during the past six thousand years, it would be highly incredible to believe that he lived a bare existence for millions of years, previous to the so-called historic period, without making even

the slightest progressive movement. In writing a history of Sanskrita these scholars have constructed a chronology of their own, which materially differs from the Indian chronology, and have advanced such fanciful reasons and hypothesis in support of their fabric, that one can not help coming to the conclusion that preconceived notions had presumably considerably warped their judgment. As instances of this false chronology, we refer to the date assigned to Mahabharata, to the substraction of about two centuries from the Samvat era and to the date of Shankaracharya. Some of the European scholars force the hypothetical guess work and conjectures upon the world as a sound historical statement of facts. All this is the result of deference to the Bible assigning 6,000 years to creation. The Mahabharata took place about 4,900 years ago, and the great Shankaracharya preached nearly 2,200 years ago; the Darshanas existed at least 4,900 years ago—are all well-established facts.

Extensive researches in the ancient Sanskrita literature must be carried on. In that literature are found here and there records of time by astronomical observations of conjunctions of stars and planets: these must be rightly interpreted. A careful and critical study of ancient Sanskrita literature by scholars will throw a flood of light on some of the hitherto obscure points in the history of ancient India. See the chapter on the age of the Vedas.

Another point for the consideration of the European and American scholars is whether there is ordained human or animal sacrifice in the Vedas. Or it exists only in the Brahmanas and Shrauta Sutras as in the Leviticus of the Bible.

On a careful examination and comparison of the Vedas with the Brahmanas and Shrauta Sutras and the topics of the Purva Mimansa, it will be found, that there

is no trace of it in the four Vedas. See the chapter on the animal sacrifice. All these intricate points will be cleared when the scholars have come to the conclusion that the Brahmanas are not Veda. See the chapters on the Vedas and the Brahmanas.

However to study the Angas and Upangas in the original Sanskrita and then to decipher the Vedas with their help must be admitted is a task not of ordinary difficulty But on the other hand, it must be proved that without a scheme of studies described above and a method of enquiry aforesaid, it is quite impossible to eradicate the deep-rooted idea that Sanskrita literature is the record of follies, ignorance and superstition of the ancients and that no wisdom can be learnt from it. Such ideas specially prevail among the educated English knowing people who have not learnt anything of Sanskrita or who have picked up a mere smattering (knowledge) of it. And they are confirmed in this belief by reading the books, pamphlets and tracts published by the various religious bodies and societies as Missionary and the other religious bodies. But of late a radical change has taken place in our notions about Sanskrita. The complaint now is, not that people underrate the importance of Sanskrita learning but that over-estimate is formed of its importance and usefulness. Not only they do not now say there was no wisdom among ancient Aryans, but have gone to the other extreme and aver that all wisdom is obtainable from that source. Leaving the truth or otherwise of this complaint unnoticed (for the present) so long as we have not experimented upon the above scheme and method, we might remark that indications of a general desire for the extension of Sanskrita are not wanting ; people are showing their appreciation and regard for Sanskrita learning in various ways. But a mis-conception has silently crept in ; the educated classes are apt to neglect the study of

what they call old and obsolete Sanskrita. The truth has not yet dawned upon their minds that the so-called old and obsolete Sanskrita is really the life-spring, the living source of that learning, the current of life and vitality being still supplied from that fountainhead of Ambrosia (Amrita). The time is coming when the above scheme and method, not in part, but in toto, will be followed or adopted and the full truth will prevail. From all this we do not mean that foreign languages should not be studied. It is quite essential to study English and modern sciences. The truth can not be gainsaid that useful information can be had on almost every conceivable subject embodied in the almost inexhaustible literature of that language. For the study of modern science and of technical subjects, the study of English is a *sine qua non*. What has been done for the advancement of human knowledge should be taken full advantage of. Then and then only the true critic and reader will be able to declare that only the Aryan religion and philosophy and modern science do not conflict with each other : they go hand in hand.

सत्यमेव जयते नानृतम् इत्यादि ॥

Rules of Interpretation.

Rules of interpretation and maxims have grown up without a knowledge of which it is simply impossible to go through the discussions in the Shastras. Many of these rules are derived from the Mimansa Darshana and the Karikas (memorial verses) of Kumarila Bhatta. There are also some rules which are based on Grammar. We will apply these rules as we proceed to discuss the topics.

1. Whenever contradiction exists between the Vedas, Smritis and Puranas, then the text of the Vedas is to be followed; but when a contradiction exists between Smritis and Puranas then the text of Smriti is to be regarded as of higher authority.

This rule of interpretation is contained in a text of Vyasa which purports to—

श्रुति स्मृत्यो र्विरोधे सति श्रुतिर्बलीयसी।
स्मृति पुराणयोर्विरोधे सति स्मृतिर्बलीयसी॥

2. Whenever a Sutra (whether of the Kalpa or Grihya) is opposed to an extant passage of the Vedas or is inconsistent with valid reason, it is not to be followed.

See here also Purva Mimansa :—

विरोधे त्वनपेक्षं (दर्श) स्यात असति ह्यनुमानम। १।३।३॥
प्रयोग शास्त्रमिति चेत्। १।३।११॥
न असन्नियमात्। ३।१।१२॥ etc.

3. When there is an evident contradiction, the commentators sometimes explain the same by laying down that the rule is optional—for example; "At the Atiratra sacrifice the Shodashi should be taken." "At the Atiratra Shodashi should not be taken." It is hence inferred that Shodashi may be optionally taken at the Atiratra Sacrifice. (See Mimansa 10-8-4).

4. Sometimes the apparent contradiction is explained by showing that the texts have different fields for application.

5. When a text of the Vedas is postulated it should contain the fewest number of words. This rule is known under the title of Holakadhi Karana. It is the 8th topic of the third chapter of Mimansa.

6. Effect should be given to every text and every word in a text. It is never to be supposed that any text or a word in a text is without scope for application or unnecessary.

7. Where the application of this rule is based on remote analogy, it is called **अतिदेश** Atidesha.

8. Every rule is either a **नियम** (injunction) or **विधि** (precept) or **परिसंख्या** (declaration of limit) or **अनुवाद** (statement of a known or admitted fact).

विधिरत्यन्तमप्राप्तौ नियमः पाक्षिके सति ।
तत्र चान्यत्र च प्राप्तौ परिसंख्येति गीयते ॥
(भट्टपादाः) ॥

9. A text quoted by an authoritative writer is of a greater authority than one that is not quoted or commented on in any book.

10. A text must be accepted as it is **यथावचनं वाचनिकम् ॥**

11. On the acceptation of words in correct language, the Mimansa concludes that in instances of words having two acceptations, that in which it is received by the civilized (Aryas) or which is countenanced by use in sacred books, is to be preferred to the practice of barbarians who are apt to confound words with their meanings,

12. Whenever possible, the text ought to be so interpreted as to show that a rule has its foundation in reason.

केवलं शास्त्रमाश्रित्य न कर्त्तव्यो विनिर्णयः ।
युक्तिहीने विचारेतु धर्महानिः प्रजायते ॥
(बृहस्पतिः) ॥

It is only the Vaidica religion (founded on the Vedas and Shastras) in which religion and philosophy (reason) go hand in hand. In other religions forced belief on the mind of man is the principal maxim.

13. The words in a text are ordinarily to be taken in their plain meaning. But when a word is evidently used in a metaphorical sense, it may be taken to convey that sense.

14. The same word is not to be taken in its primary and secondary sense. If the same text is interpreted in different ways in the same work, then the interpretation last proposed is to be accepted as correct in the opinion of the author.

15. When a precept applies without any hindrance in one class of cases, but in another class of cases the same precept is subject to hindrance then variableness arises. Variableness ought to be avoided, if possible. This discussion is known under the name of **द्वयोः प्राप्नुवन्ति**. (It is the ninth topic in the third section of the 7th chapter of Purva Mimansa).

16. If a doubt arises as to the import of word which declares a limit then the highest limit ought to be taken. This rule is **मर्यादाभिविधिसंदेहे मर्यादा एव गरीयसी** ॥

17. The repetition of an established rule is for the purpose of making it obligatory. The maxim is **सिद्धे सति आरंभो नियमाय** ॥

18. When the reasons for and against a point are nearly equal, a very little preponderance on one side would suffice to turn the scale. The maxim is **अणुरपि विशेषोऽध्यवसायकरः**

Most of these important rules we will apply here. The opponent or **पूर्वपक्षी** and **सिद्धान्ती** both are bound by these rules. The Purva Pakshi has a right to state all the objections as long as they do not become perfectly absurd, and the Siddhanti has a perfect right to meet them and to lead us as to the final or demonstrated conclusions.

In addition to these rules, the general reader will do well if he studies carefully the **प्रामाण्यवाद** (sources of proof or evidence from Gautama, etc.) Q. V.

19. **प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि ॥ १ । १ । ३ ॥**

If Upamana is included in the Anumana, then there will be the three sources of evidence—Ocular demonstration, Inference and Verbal testimony. Then their definitions follow in the Nyaya Darshana—

It is well said **लक्षणप्रमाणाभ्यां वस्तुसिद्धिः ॥**

20. The next most important thing to be studied by the critic is the second section of the Fifth Chapter of Nyaya Darshana which treats of the futile arguments and fallacies. These portions of the Dialectics of the sage Gautama will help the reader much in rightly understanding the topics and arriving at the truth.

Before proceeding to discuss and examine the various religious doctrines of the Aryas, it will repay the general reader well, if he studies the Pramanyavada or the doctrine of evidence and commits to memory the summary of the Vaidica Sidhantas in the very beginning.

प्रामाण्यवाद (means of proof.)

The first question which every one of the Aryan systems of philosophy and the Aryan religion try to settle is How do we know? In thus giving, the Noëtics the first place, the Oriental philosophers (of India) are superior to most of the philosophers of the West or Occidental philosophers. Generally speaking they admit three legitimate channels by which knowledge can reach us, perception, inference and verbal testimony or authority. The verbal authority is either revelation, Shruti (Shabda), or the Veda, or it is the word of any recognised authority (of an Aptapurusha) or Aptavachana. Apta is a name for a man who is assiduous in his work, free from hatred and passion, learned, and endowed with all virtues and who can therefore be relied upon. Such an examination of the authorities of human knowledge (Pramanas) ought to form the introduction to every system of philosophy and to have clearly seen this is a very high distinction of Aryan philosophy. How much useless controversy would have been avoided, particularly among Jewish, Muhammadan and Christian philosophers and theologians, if a proper place had been assigned *in limine* to the question of what constitutes our legitimate or our only possible channel of knowledge, whether perception, inference, revelation or anything else. Supported by these inquiries into the evidence of truth, the Aryan philosophers have built their various systems of philosophy. The Mimansakas and the Vedantists, after giving their reasons why revelation or the Veda stands higher with them than sensuous perception or inference, for the discovery of the highest truth (Paramartha), etc., allow perception and inference an inferior place to that of the revelation or the Veda (the word of God). Our limited space does not allow us here to go into the details of the Pramanyavada

or the doctrine of proofs or evidence, but it will suffice to give a brief description of what is called the unquestionable validity of the octave evidence of logic. The eight Pramanas are: (1) Perception or Pratyaksha; (2) Inference or Anumana; (3) Comparison or Upamana; (4) Word or Shabda; (5) Aitihya or tradition; (6) Arathapatti or assumption; (7) Sambhava or probability and (8) Abhava or non-existence. Of these Pramanas, the Aitihya may be referred to Shabda or word and the others to Anumana or inference, while Cheshta or mere gesture (a ninth source), as supplying knowledge may be classed either under word, like written letters, or under Anumana. Thus there remain ultimately three principal sources of knowledge—Pratyaksha, Anumana and Shabda.

The Pramanas in different philosophical schools are :—

One – Perception—Charvakas.

Two—Perception and Inference—Buddhists.

Three—Perception, Inference and Word (revelation) —Sankhyas.

Four—Perception, Inference, Revelation and Comparison—Naiyayikas and Vaisheshikas (who say that the comparison is a kind of Anumana.)

Five—Perception, Inference, Comparison, Revelation and Presumption—Prabhakara (a Mimansaka).

Six—Perception, Inference, Revelation, Comparison, Presumption and non-being (Mimansakas in general). Others admit also Aitihya (tradition), Sambhava (probability) and Cheshta (gesture). The Mimansakas and the Vedantists give preference to verbal testimony. The Vaisheshikas, the Naiyayikas and the Sankhyas describe, in detail, perception, inference including comparison and verbal testimony. The Yoga system prescribes rules how

to perceive actually a thing not only visible but also invisible. All the six systems or schools of philosophy say that they are founded on the Vedas or revelation. The Buddhists, the Jainas and the Charvakas deny the authority of the Veda. The Charvaka rejects every kind of Anumana or inference, but in attacking his antagonists for their mistaken faith on inference, he does really himself rely on inference, without which he could not so much as surmise that his antagonists held erroneous opinions, such erroneous opinions being never brought into contact with his organs of sense, but being supposed to exist on the strength of Anumana.

Perception or Pratyaksha.

इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम् ॥ न्या० द० १ । १ । ४ ॥

The purport is :—Perception is the knowledge produced by actual contact between an organ of sense and its corresponding object, this object being supposed to be real.

Inference or Anumana.

अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत्सामान्यतो दृष्टं च ॥ न्या० द० । १ । १ । ५ ॥

Inference produced by perception is of three kinds: Purvavat, (proceeding from what was before, *i e*, an antecedent); Sheshvat, (proceeding from what was after, *i.e.*, a consequent); and Samanyato Drishta, (produced from what is constantly seen together) or analogous.

Word or Shabda.

आप्तोपदेशः शब्दः ॥ न्या० द० । १ । १ । ७ ॥

Word is a precept of one worthy to be trusted, or as a right precept.

Comparison or Upamana.

प्रसिद्धसाधर्म्यात्साध्यसाधन मुपमानं ॥ न्या० द० १ । १ । ६ ॥

Comparison is the recognition of likeness. It comes under Anumana or inference. The same is the case with the other sources of knowledge. Some come under Anumana and the others may be referred to Shabda or word.

The subject of five Avayavas or members of a syllogism or the five members of a regular argument comes under the heading of Inference.

Form of a syllogism—

(1) The hill is fiery ;

(2) For it smokes.

(3) What smokes is fiery, as a culinary hearth ;

(4) Accordingly, the hill is smoking ;

(5) Therefore it is fiery.

The schools of Gautama and Kanada have been compared to that of Aristotle.

Then follow the various sorts of fallacious reasonings. The general reader is referred to the second section of the Fifth Chapter of the Nyaya of Gautama for a fuller information on the subject of fallacy, etc., including Katha (disputation) contisting of (*a*) Jalpa or debate of disputants contending for victory, (*b*) Vada or discourse or interlocution of persons communing on a topic in pursuit of truth ; and (*c*) Vitanda or cavil, or controversy, wherein the disputant seeks to confute his opponent without offering to support a position of his own ; fraud or chhala, jati or a futile answer or self-confuting reply and Nigrahasthana or failure in argument.

प्रतिज्ञाहानि:.....

निग्रहस्थानानि ॥ न्या० द० १ । २ । १ ॥

हेत्वाभासाश्च यथोक्ता: ॥ न्या० द० १ । २ । १५ ॥

Thus we have given a brief description of the Pramanyavada or doctrine of proof. It will help the reader to fully discuss on the following (religious) and social points and enable him to arrive at the truth :—

(1) Shruti and Smriti (the Vedas, the Brahmanas, the Upanishads, etc.)

(2) The Devata, Rishi, Chhandas and Swara of a verse or verses.

(3) The Age of the Vedas, Brahmanas, etc.

(4) Monotheism of the Vedas.

(5) The Super-human origin of the Vedas.

(6) The creation (or rather transformation) of the Universe.

(7) The three Kandas of the Vedas (the Karma Kanda, the Upasana Kanda and the Gnana Kanda).

(8) Immortality of soul.

(9) The doctrine of Karma.

(10) Three Gunas (Sattwa, Rajas and Tamas).

(11) The doctrine of metempsychosis.

(12) The five Koshas or sheaths.

(13) The four states (Jagrata, etc.)

(14) Eschatology.

(15) Existence of God.

(16) Incarnation of God.

(17) Emancipation or summum bonum.

(18) Image-worship or idolatry.

(19) Sabaism, Totemism, Devil-dancing, witch-finding, rain-making, etc., etc.

(20) The four Varnas and the four Ashramas.

(21) Early marriage and re-marriage.

(22) Inter-marriage and inter-dining.

(23) Female education.

(24) Science and arts in the Vedas.

(25) Astronomy and Astrology.

Finally, the great enemies of all true philosophy and religion are prejudice, pride and sloth. It is happily remarked "To philosophise seriously and to good effect, it is necessary to give up all prejudice, pride and sloth." As deranged phlegm, bile and wind injure the physical health of a man, so do prejudice, pride and sloth undermine his mental growth and lead him to utter destruction and perdition. By following the scheme and method of inquiry, by studying the rules of interpretation and by applying the doctrine of evidence, the reader is sure to come to the true conclusion. In all other countries philosophy has railed at religion and religion has railed at philosophy. In Bharatavarsha alone the two have always worked together harmoniously, religion deriving its freedom from philosophy, philosophy gaining its spirituality from religion. In the Vedas alone science and religion go hand in hand. All Vaidica Siddhantas are based on science and true philosophy. "It will be advisable to give an epitome of them in the very beginning. They teach us the nature of God, His attributes and how to worship Him, in order to gain salvation. They inculcate upon us acceptance of truth and rejection of all falsehood. Their chief aim is the utter destruction of ignorance and advancement or improvement of knowledge. They ordain virtuous acts, as universal benevolence, etc., and forbid all sorts of vices, sins and crimes.

A Summary of the Vaidica Siddhantas.

These are universal or cosmopolitan truths for all time and for all space. These simple truths with their proper meanings are briefly mentioned here and they will be described, in detail, in their proper places. They serve us as our guide in crossing the tempestuous ocean of life upon the earth.

(1) The Supreme Being is called by the names of Brahma (the most High), Paratma (the Soul of the Universe), the Almighty, and the like. His chief attributes are denoted by the Sanskrita formula of "Sachchidananda" which literally signifies that God is truth (existent), intelligence and happiness. God is absolutely holy and wise. His nature, attributes and power are all holy. He is omnipresent, incorporeal, unborn, immense, omniscient, omnipotent, merciful and just. He is the maker, protector and destroyer of worlds. He judges the actions of the human souls according to his immutable laws of justice and equity. Him the Aryas considered and believed from the core of their heart to be the Lord of the universe.

(2) The human soul is an immortal, invisible principle, which is endowed with thought and judgment, desire and passion, pleasure and pain, and so forth.

(3) God and human soul are both incorporeal and unchangeable and are related to each other as the pervader and the pervaded. The distinction of their respective individualities is constant, in other words, their natures are not identical. For instance, the material objects are always distinct from the space they exist in; both of them, *viz.*, objects and space, can never be converted, either in thought or in reality, into one homogeneous whole. In the same way, the relation between God and man is the same as between the container and the contained, the contemplater and the contemplated, the father and the son, and the like.

(4) The eternal substances are: (*a*) God, (*b*) Soul, and (*c*) Prakriti or the material cause of the universe. The primary properties, the nature and the modes of action of the eternal substances are also ever the same. God is Sachchidananda, the human soul is *sat* (existent) and *chit* (conscious or intelligent), ever in search of happiness and Prakriti is only existent.

(5) The manifestations of their secondary qualities, accidents and energies constantly occur on their coalition and disappear on their separation; but their inherent power, which produces their union and disunion is invariable in their nature. They again and again unite and disunite in eternity. Thus the secondary qualities are also eternal in regularity of succession.

(6) The creation is the vast empire of the visible objects, the compounds of elements, constructed with all perfection of design by the infinite wisdom of the Divine Architect. He is the instrumental cause of the universe, not its material cause.

(7) The final causes of creation are the Divine Powers, the equitable bestowal of rewards and punishments on the actions of human soul and the like. The eyes, for example, are to see with; so the attributes of God exist to be revealed for general weal by the wonderful spectacle of nature.

(8) The creation points to its creator and He is no other than the aforesaid Deity; for, the display of design in the structure of the universe, and the inability of matter to form, say, the seed and the like preliminaries of existence, conclusively demonstrate the certainty of the existence of a creator.

(9) There are two sources of the revelation of the will of God: (1) the volume of nature and (2) the book of God (the Vedas). The two, the natural religion and the

revealed religion, must correspond with each other.

(10) The Vedas, the treasury of science and morals, are revealed by God. The Aryas regarded, regard and will regard their textual portion as self-evident truth, admitting truth, admitting of no doubt and depending on the authority of no other book, *being represented in nature, the Kingdom of God.* It is the condition of all kinds of proof, and is, therefore, capable of being proved by no other demonstration than by *reductio ad absurdum.* As for example, the sun and the lamp, being self-luminous bodies, require no light from without. The authenticity of commentaries on the Vedas, called in Sanskrita the Brahmanas, *viz.*, 6 Angas, 6 Upangas, 4 Upavedas, and 1127 Shakhas, all composed by Brahmà and other sages, lies in their adherence to the text, the least departure from which annihilates their authority.

(11) Religion consists in the maintenance of impartiality and justice, the seeking of truth, and the similar acts of virtue, which are the commandments of God, and are, therefore, consistent with the import of the Vedas. Irreligion is the commission of partiality and injustice, the telling of lies, and the like acts of vice which are the violation of God's laws and are, therefore, opposed to the sense of the Vedas. There is no virtue higher than truth, there is no vice baser than falsehood, there is no knowledge greater than truth. Truth, therefore and truth alone, all must follow. It is virtue alone, that accompanies man even after death; everything else perishes with the body.

(12) That person is just who, on due consideration of things, adopts truth and relinquishes falsehood, protects the just and expels the unjust, sympathises with all and joins in undertaking for the promotion of ease and comfort of the general public.

(13) The learned are called *devas* (gods), the ignor-

ant *asuras* (devils), the vicious rakshasas (fiends), and the hypocrites *pishachas* (monsters).

(14) The phenomenon of birth and death, like all other things, is not without a final cause. That cause in Sanskrita is called "bandhana"—a trap-door, so to speak, in the march of mind. It springs from ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of intellect. As they are all the various sources of pain, which nobody likes, but which everybody is constrained to suffer, their cause is called " बंधन " or captivity.

(15) The union of body and soul is called birth, and their separation, death. The Janma (birth) is the entry of soul into the world in conjunction with the body. In relation to time, its existence is viewed as past, present and future.

(16) The Swarga (heaven) is the uninterrupted enjoyment of pleasure and the possession of means thereof.

(17) The Naraka (hell) is the excessive sufferance of pain and the surroundings of tormenting circumstances.

(18) Salvation is the state of emancipation from the endurance of pain and subjection to birth and death, and of the life of liberty (freedom) and happiness in the immensity of God. After the cyclic enjoyment of the stupendous universe, the soul resumes the course of its native activity.

(19) The means of salvation are the contemplation of God, the abstraction of mind, the practice of virtue, the vow of celibacy in the time of education, the society of sages and philosophers, the love of knowledge, the purity of thought, the firmness of courage, and the like qualifications, which are the ornaments of humanity.

(20) The worship of God consists in the respect and

service of learned and virtuous men, parents, sages, philosophers, preachers and kings ; in the fidelity of marriage contract ; and in the devotion of women to their husbands. The contrary acts constitute the worship of demons. All worship is due to their living images and not to the useless idols of lifeless stone, clay or metal.

(21) The observance of ceremonial should contribute to the improvement of body, mind and spirit. There are 16 ceremonies from conception to cremation. These purificatory rites are binding on man. After cremation nothing should be done for the dead.

(22) The Yajna (worship) is the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, and the like arts of peace, and the instruction of people, the purification of the air, the nourishment of vegetables by the employment of the principles of metereology called Agnihotra in Sanskrita, which showers blessings all around. It is the most important duty of man.

(23) The Tirtha (religious ferry) is the spiritual ark, by which the sea of sorrow or the abyss of pain is crossed. Hence the Tirthas are the speaking of truth, the attainment of knowledge, the friendship of savants, the practice of morality, dominion over self, the discipline of mind, the magnanimity of heart, the instruction of science, and the habit of beneficence. These are the recognised ferries of the happy land ; but cities, rivers, and tanks, which ignorance calls the holy places of pilgrimage, are only the pools of woe or the sloughs of despondence. The particular places of convenience, as a river, etc., where people gathered together for the purpose of trading, etc., and receiving and imparting knowledge, instruction, etc., were properly speaking local Tirthas.

(24) The system of caste should be based on the

merits of individuals.

(25). Marrirge (grasping of hands) should be performed in accordance with the precepts of law, in the public manner and on the mutual consent.

(26). Early marriage is a bane to society and it is strictly prohibited in the Word of God.

(27). The Niyoga (widow-re-marriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or one's own tribe, on the death of the consort, or the sterility of energy, in case of a prolonged disease or on the like natural mishaps to humanity.

(28). The ancient usage demands attribution of the appelation called 'Arya' to the best and 'Dasyu' to the vicious portion of mankind.

(29). The Stuti is the description of the qualities (of God) for remembrance. It inspires love and the like generous feelings and sentiments.

(30). The Prarthana (prayer) is the asking of God the gift of knowledge and the like boons, on the inefficacy of one's own exertions. It results in the humility of temper and the tranquility of passions.

(31). The Upasana (meditation) is the realization of the idea of God through the confirmation of conviction, that God is omnipresent and fills all, that I am filled by Him, and that He is in me and I in Him; and the imitation of God's attributes in practice. The good of it is attested by the enlargement of mental capacity for knowledge.

Such are the principal truths, others are the corollaries of them.

(32). The Shishtachara (etiquette) is amiable behaviour with readiness to accept truth and to reject untruth, after the careful examination of things by means

of the octave evidence of logic, attentiveness to study in the bachelor life of school, and the general politeness of conduct.

These are the characteristics of the truly civilized man.

(33). The criteria to distinguish between truth and falsehood and then abide by truth and give up falsehood are : (*a*) the philosophy of the absolute and the knowledge or theory of the Vedas ; (*b*) the maxim of the octave evidence of logic ; (*c*) the laws of nature ; (*d*) the practice of the *Apta* purushas, and (*e*) the purity of one's heart. These are the five tests of knowledge relative to the attributes of God, etc.

(34). He is good and wise, who always speaks truth, acts on the dictates of virtue, and tries to make others good and happy. He is called Apta (a trustworthy or reliable person) in Sanskrita.

(35). The soul is free to act, but subject to the justice of God in reaping the fruits of its works. God is the executor of justice and the like laws of nature.

(36). *Artha* or wealth is a thing, earned with honesty and justice. Its opposite *Anartha* is the Mammon of unrighteousness.

(37). Innocent pleasures (Kama) are got by virtue and well-earned wealth.

(38). The Upadhyaya (professor) should be able to teach certain part of the Vaidica lore or should be the teacher of science ; and the Guru (initiator) is the father, the mother, the teacher of truth and the corrector of misconduct.

(39). The competency of the teacher is proved by his power to explain the science of the Vedas and their commentaries, and to reform the character of pupils

through the salutary medium of the instruction of morality and the prohibition of immorality.

(40). The fitness of the pupil is shown in his love for the acquisition of knowledge, his willingness to receive instruction, his reverence for learned and virtuous men, his attendance upon the teacher, and his execution of orders.

These universal maxims were accepted by the Aryas. They were the rules of conduct and guidance for them, founded on the Vedas and their Angas and Upangas. Only the principal maxims are given here.

Such is the summary of the beliefs or articles of faith of the Aryas. They are fully explained in their appropriate places in the "Thesaurus of Knowledge." The Aryas accepted such universal maxims as the speaking of truth and condemnation of falsehood, ordained and strictly prohibited in the Vedas. There are no religious warfare of sects which give vent to angry passions and crude notions in the form of religion, in them. The purpose of man's life is the extirpation of evils; introduction of truth in thought, speech and deeds; the preservation of unity of religion; the expulsion of mutual enmity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family. The final conclusion of all philosophy and true religion, acquiesced in by mankind in all times, is the only true, eternal and universal doctrine, which readily obtains the implicit assent of common sense. If the folly of ignorance or the snare of priestcraft misleads some persons to contrary belief, the good sense of people in general does not voluntarily comply with them. But the doctrine, which commands veneration for teaching righteousness, generosity, honesty and justice, and which is stamped with the sanction and example of the learned,

receives the general approval; for, the mind revolts to follow what is unsupported by the sound judgment of reason and the invariable practice of sages. The outline, therefore, of what was believed by the refined reason of all the oriental sages of antiquity from Brahma down to Jaimini, versed in the sacred lore of the Vedas, is here subjoined for general information. The truth, which they have taught, and which the Aryas sincerely acknowledged, acknowledge and will acknowledge, is entitled to universal acceptation in all times. Hence it ought not to be the object and aim of the descendants of the sages of yore to institute new systems of religion in any manner whatever. They should love to follow truth, nay, they should make it their duty to persuade others to act on truth and abjure falsehood for the sake of their own good. The eradication of iniquities should be the end of their life. They should not be a dupe to prejudice, sloth and pride, the phlegm, bile and wind of the mental derangement, to join any one of the religious sects of modern India. They should neither accept what is vicious, nor reject what is virtuous in the institutions either of this, or of any foreign country. They ought to make themselves incapable of dissimulation, for, it is contrary to the duty of man. The dignity of man is justified by his sympathy for the pleasure and pain, profit and loss of his fellow creatures, by the undaunted attitude he can assume against the power of vice, and by his respect for the merits of virtue and learning, although associated with the feebleness of constitution. Man asserts his dignity, when, to the best of his power, he loves virtue although exhibited in a state of poverty, helplessness, weakness and unacquaintance with the knowledge of the world. The grave responsibility and true nature of man are best exhibited by his affording protection, comfort and honour to the children of virtue. Man's sense of virtue ever

prompts him to dishonour, discourage, diminish and destroy vice, although guarded by supremacy, strength and considerable skill in the arts of the world. In fine, a man, true to his name should, by all possible means, encourage virtue and discourage vice. The most excruciating pain, nay, death itself, should not deter him from his pursuit of the course of virtue ; for, the least departure and deflection from righteousness would belie his human nature. Such a moral discipline has received the recommendation of Maharaja Bhartrihari and other moralists.

" The wise do not swerve from the path of rectitude, caring neither for the praise or blame of the so-called politicians, nor for riches or poverty, although they were to die in a day or after the lapse of a millenium."—Bhartrihari.

" Never sacrifice virtue for fear, base desire, avarice, or pain of death itself ; for, virtue, which gives happiness to the mind, is everlasting ; but pleasure and pain, which originate from the circumstances of the body, are transitory."—Mahabharata.

" There is only one true companion of man on earth, and that is virtue. It accompanies him even after death ; but everything else perishes with the body."—Manu.

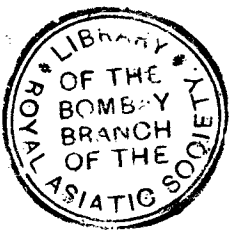
" It is not falsehood but truth, that ultimately prevails. It leads us to heaven by the royal road trodden by the ancient sages of subdued passions and curtailed desires. It lands us on the brilliant shore and lodges us safe in the heaven of happiness."—Upanishad.

" There is no virtue higher than truth, there is no vice baser than falsehood, there is no knowledge greater than truth. Truth, therefore, and truth alone, all must follow."—Upanishad.

All men should act upon the disinterested advice of these truly great sages.

May the grace of the Almighty God and the consent and co-operation of the learned soon spread these doctrines all over the world to facilitate every body's endeavour in the advancement of virtue, wealth, godly pleasures and salvation, so that peace, prosperity and happiness may ever reign in the world. Amen!

Thus ends happily the summary of the Vaidica Siddhantas founded on the Vedas of God and the Angas and the Upangas of the sages of yore.



CHAPTER II.

The Vedas.

THE Aryan sacred books are divided into two great classes called Shruti and Smriti. Shruti, which means hearing, denotes direct revelation (the word of God.) Smriti, recollection, includes the sacred books which are admitted to have been composed by human authors. The term Shruti includes only the four Mantra Sanhitas, the Rig, the Sama, the Yajur and the Atharvaveda. They are regarded as not composed by men. They have been seen, perceived or heard. The others (the Brahmanas, the Upanishads, the six systems of philosophy, the six Angas, the four Upavedas and the Dharma Shastras, as Manu Smriti, etc.), as productions of human authors are spoken of as Smriti. They also carry great weight as authority. But whenever they appear to be inconsistent with the Shruti, their authority is at once overruled. This distinction between Shruti and Smriti is a matter of the most vital importance from the theological, historical and literary points of view. Those works which are known as the Vedas constitute by Universal consent the highest authority among the sacred books. According to the views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is the work of Deity and even those who received the revelation as it is expressed, those who saw it (that is were inspired) are not supposed to be ordinary mortals, but being raised above the level of common humanity, on account of their merits in their former births. The Vedas existed in the

mind of the Deity before the beginning of time, therefore, they are said to be eternal and since they are not composed by human authors, they are said to be Apaurusheya. The inspiration of Veda is self convincing: they are included in Swatah Pramana, self-evident truths not depending on others for their proof. The other sacred books depending on the Vedas for their authority are included among the Paratah Pramana. The Vedas are thesaurus of all knowledge, divine and temporal. They represent both Jnana Kanda (knowledge) and Karma Kanda (ritual portion) including Upasana (religious meditation). The goal of both the paths Jnana and Karma is the same, namely, final liberation and the cessation of future births. They contain also all seed of temporal knowledge and the human ancient sages merely expanded or dilated upon what was already contained in the kernel of the Vedas. It is not the place to do justice to all the most important questions connected with the study of Veda which is absolutely necessary for a student of religion, however, we shall slightly touch upon all the important questions, or rather enumerate the most important points. The Rigveda, derived from the root Rich to laud, consists, for a greater part, of encomiastic prayers and hymns to the Deity under his various names of Indra, Sawita, etc. The Yajus (from Yaj to worship) deals principally with the so-called oblations and sacrifices from the Darshapurnamasa and Agnihotra to the Ashwamedha and Naramedha. The Samaveda, in general, is nothing but a recast of the Rich composed of the same hymns broken into parts and arranged for being chanted on ceremonial occasions, especially Soma sacrifice. The Rigveda describes also qualities or properties of all things from matter to God. The Atharvaveda consists of hymns which remove doubts on all points. Some hymns are found in the four, three or two Vedas, in the same words

or with a little variation. The use of repetition is in the difference of modes of reciting or chanting. Sometimes there is a slight difference in meaning also in accordance with the context.

Something about the authority and origin of the Vedas.

The Vedas have always exercised the highest influence upon the mind and life of the Aryas. The Vedas are regarded as the earliest authority on the religion of the Aryas, upon which the subsequent writers have drawn to a considerable extent and amplified their religious doctrines, etc., with profuse illustrations. They have been regarded by them as eternal and superhuman. The various schools of philosophy regard the authority of the Vedas. Among them that of Purva Mimansa deals particularly with the authority of the Vedas. The Vedas have no human author because no human author is remembered of them. The words of the Vedas have an eternal connection with their meanings, therefore, the Vedas are eternal and consequently perfect and infallible.

The Uttara Mimansa or the Vedanta expresses itself on the authority of the Vedas in the following words—"Brahma is the source of the great Shastra consisting of the Rigveda, etc. Now such a Shastra, possessed of the qualities of an Omniscient Being, could not have originated from any other than an Omniscient Being. Therefore it is clear that the Vedas have no human author. The Purva Mimansa is, in main, the science of the Mantras and Brahmanas, and the Uttara Mimansa, of the Upanishads.

Kapila, the author of the Sankhya Darshana, declares his belief in the existence of Deity and the eternity of the scripture, being the word of God, in his aphorisms "Because of the non-proof of God." Scripture asserts,

exclusively that the world is the product of Nature. There is no contradiction to scripture. The assertion of absolute non-duality is to produce apathy in those who have desires. His system, as some have supposed, is not atheistical. It is the opinion of some of his atheistic annotators, that the aphorist was an atheist, a disbeliever in God and His Veda.

Patanjali plainly declares in his Yoga Darshana his belief in an eternal God and His eternal knowledge, the Veda. The sage defines—"Ishwara (the Supreme Ruler) is a special soul, untouched by misery, the results of actions and desires." He says "He is the teacher of even ancient teachers, being not limited by time."

The followers of Nyaya System admit the eternity of the Vedas, which according to Gautama, consists in the unbroken continuity of their tradition, study and application. His system is also theistical. According to the Vaisheshika School, the authority of the Vedas arises from their being uttered by Him (God). The authority of the Vedas is proved, by Kanada in his system, first by their extent and subject matter and secondly by their unanimous reception by great men.

Thus we have given a summary account of the views of the various schools of philosophy regarding the authority and eternity of the Vedas. It is evident the ancient Aryans never meant and designated a book, made of bark, paper, etc., and written with a pen and with ink, by the word *Veda*. The word Veda is derived from the root *vid* to know, and the proper meaning of the term is the knowledge revealed to the humanity. And since it is the knowledge of eternal God, it must be eternal. Of course, the Omniscient God revealed this knowledge in the beginning of this creation (as it is translated ; because according to the Aryan religious belief,

there is no such thing as creation and annihilation) to the sage Agni, Rigveda; to the sage Vayu, Yajurveda; to the sage Surya, Samaveda and to the sage Angiras, Atharvaveda. They were more proper recepients on account of their highest merits in their former births. This divine knowledge was handed down orally for generations from one sage to another (Brahmadi). It branched off in many Shakhas (various schools or recensions) in process of time. The moral, ethical and spiritual relations between souls and souls, between individual spirits and the father of all spirits was there before they were revealed to the ancient sages, just as the law of gravitation already existed before it was revealed to or discovered by man. The creator and his creation are two lines running parallel to each other. God, individual souls and matter (in its supersensuous or sensible form) co-exist eternally, is the Vaidica Sidhanta (the scientific theory of transformation or Parinamavada). The Upanishads say they are concealed in the Vedas. The Brahmanas with their Shrauta Sutras (in the condensed form of Sutra or aphoristic style) are mere expositions, in detailed form, of the Vedas. The Kalpa Sutras are dealt with in the Chapter on the Brahmanas.

Each of these Vedas or the Mantra Sanhitas is the aggregate assemblage of the prayers, hymns and the liturgic formulæ of which they are composed.

There are various accounts to be found in the sacred writings of the Aryas, regarding the origin of the Vedas. In the ninth verse of the Purusha Sukta in the Rigveda, (See also the Yajurveda, Chapter 31), the three Vedas are mentioned to have been produced from Purusha (Divine Soul). In the Atharvaveda, Text, x,7,20 refers to that subject "Declare who is that Skambha (fulcrum, the Supreme Being), from whom they cut off the Rich verses,

from whom they scraped off the Yajus, of whom the Sama verses are the hairs and the verses of the Atharvangiras the mouth.

Note.—There are three Vedas, the Rik, Sama and Yajurveda and the Atharva is included in the Yajurveda. See the Purva Mimansa here on the enumeration of the Vedas. The following account occurs in the Shatapatha Brahmana—"From them so *heated*, the three Vedas were produced," the Rigveda from Agni, the Yajurveda from Vayu and the Samaveda from Surya.

A similar account is also found in the Chhandogya Upanishad. The same origin is also assigned to the Vedas by the great Law-giver Manu (1, 23). All this is clothed in a rhetorical garb.

The eighth verse of the Chapter 40 of the Yajurveda says "The self-existent, all pervading, pure, eternal and formless God imparted all knowledge rightly through his Vedas to mankind (the eternal individual souls) for their good."

Metre and language of the Vedas.

The hymns of the Vedas are composed in various metres. The Gayatri (containing three times eight syllables). This is a common metre. The Savitri Mantra, the most sacred text in the Vedas is composed in it. The other metres are Trishtubh (consisting of four times eleven syllables)—being one of the commonest metres: Anushtubh (containing thirty-two syllables): Jagati (containing forty-eight syllables) and so forth. They all are described by Shaunaka, the reputed author of the Veda Pratishakhya and various other Vaidica compositions and by Pingala in his work on Prosody.

The language of the Vedas is the oldest tongue varying very considerably both in its grammatical and lexical character, from the classical Sanskrita. The frequent diversity between the Vaidica and the ordinary

Sanskrita is recognized in every page of his work by the great grammarian Panini. The study of Panini is quite indispensable to the understanding of the Vedas. The origin of the classical Sanskrita is the Vaidica language, still reigning supreme over other classical languages of the world. Once it was supposed that Hebrew was the mother-tongue of all the languages of the world. But now this theory is given up in favour of there being three principal stocks—the Indo-Aryan, the Shemitic and the Turanian. Formerly etymologists had no hesitation in deriving English words from Hebrew roots but this was in the days when there was no science of comparative philology. In investigating and deciding on matters of this kind, however, hypotheses have always played a great part and thus what has been accepted for fact at one time has been discarded as baseless at another. From the time of Jacob Grimm upto the 19th century, the philologists have come to the above conclusions and who knows that in one century more some abler hands may come to the conclusion that the Vaidica tongue is the source of all the ancient and modern languages and dialects of the world. The Chinese will find the same difficulties and will have to spend the same labour in mastering the Vaidica language as a Hebrew or a Peruvian, and this was the tongue in which the Vedas were revealed to man by God. Are not revelation and language both gifts of God? Something more will come to light when we shall treat of the age of the Vedas.

The Rishis of the Vedas.

The Rishis were the seers of the Mantras, not their composers. When God manifested His knowledge (Veda) in the beginning of the world, from that very time, the ancient sages began to meditate upon the meaning of the Mantras. The name of the Rishi who

made known the meaning of the Mantra or Mantras has been handed down traditionally with that particular Mantra or Mantras. That is why they were named or called "Rishi." Since, after knowing themselves the meaning of the Veda, Mantra properly, by means of contemplation and through the favour of God, the sages have done this benefit for the good of mankind, therefore the learned men remember their names with those Mantras. This whole topic is described in the Nirukta (1,20. Q. V.) The exertion of a person who studies or hears without understanding, is fruitless. The fruit of speech, words and language is to understand in a proper sense, the meaning and then to practise in accordance with it. The individual who obeys this rule is certainly a virtuous man or Rishi: therefore the individuals who arrived at the truth by the proper understanding of all science and imparted that knowledge to their fellowmen of weak mind and low understanding, were offered the title of Rishi or sage. Wherefore Nighantu and Nirukta also were composed to keep intact traditional handing down of instruction of the Divine knowledge and for the understanding of those who are mentally weak, with great facility. They are the key of Veda. A person should study them with the other Vedangas in order to understand himself, the proper meaning and then instruct or preach to others. The Nighantu is the glossary of Vaidica words composed by Yaska and explained by himself in his Nirukta. The study of Panini and Yaska is absolutely necessary for a correct interpretation of the sacred Mantras and the proper performance of Vaidica rites. If there is a mistake in chanting or reciting a Mantra on account of accent, etc., a contrary meaning will be the result and consequently an adverse effect will, probably in some cases, follow. These are the difficulties to be grappled with by a real student of the Vedas. He must needs study Panini (with

Patanjali), Yaska and the other Vedangas. The sage Gautama has truly remarked—" The Veda is not false ; it is owing to some fault in the ceremonial or the performance or the instrument he emplcys, that any sacrifice is not followed by promised results."

Something is said above about the metres. With the metres may be mentioned the Swaras.

The Swaras.

They are of two kinds : —(1) the accent (Udatta or acute, Anudatta or grave and Swarita or circumflexed). They are subdivided as follows :—

Udatta and Udattatara (more acute) and Anudatta and Anudattatara (more grave) and Swarita and Swaritodatta. The seventh one is Ekashruti (the neutral accentless tone.)

2. There are seven notes of the musical scale or gamut—Shadja, Rishabha, Gandhara, Madhyama, Panchama, Dhaiwata and Nishada. In English they are named after the seven letters of the alphabet (Do.....gamma). The Nishada and Gandhara are produced from Udatta, Rishabha and Dhaiwata from Anudatta and Shadja, Madhyama and Panchama from Swarita.

The particular metric Mantra is chanted in a particular tune, as the Mantras in the Gayatri metre are sung in the Shadja tune and so forth. The reader should study the rules of intonation in the Shiksha of Panini and the commentary of Patanjali ; and the modes of chanting and reciting in the treatises on music (Sangita Shastra).

Divisions of Vedas.

A doubt may arise as to the division of the Vedas into four--Rig, Yajur, Sama and Atharva.

This division of the Vedas is to indicate variety of learning or knowledge. The Rigveda describes properties and qualities of things so that man may set them to dif-

ferent uses. The Yajurveda gives the rules and directions of Karma Kanda (rituals, etc.) The Samaveda shows us the ways how to improve our knowledge and increase our happiness. The Atharvaveda removes all sorts of doubts. (See Nirukta, Chapter 11, Section 18.) It is a supplement to the first three Vedas. The Mantras of the first three Vedas are set to different tunes or modes of music. And the fourth Veda comprises all the modes. The Mantras of the one Veda help us in deciphering the Mantras of the others. The Vedas explain their own meaning. The hymns of the Rigveda are recited, the Mantras of the Yajurveda are muttered and those of the Samaveda are chanted. The word Veda derived from the Sanskrita root *vid* to know means the sum of knowledge—the knowledge which contains within itself evidence for its truth ; that is, Revelation. In some cases the word means entire learning, the eighteen Vidyas or Sciences of the Aryas. But it generally refers to the four Sanhitas which contain the seed of all learning or knowledge of the eighteen Vidyas mentioned above.

Thus the view of some of the modern Oriental Scholars, both of the East and the West, that there is but one real Veda (the Rigveda Sanhita) is refuted.

An account of the various schools is given in the Chapter on the Brahmanas not being included in the Vedas.

The Rhetorical figures, as Simile, Metaphor, Double entendre, etc., are used in the Vedas. The words in a Mantra should not be construed in their literal sense when they are used in their figurative sense. This mistake is often committed in explaining the Mantras of the Vedas.

The following points should be borne in mind in order to understand the meaning, purport or gist of the

Mantras in the Vedas, as in ordinary language, *viz.*, आकांक्षा, the presence of a word necessary to complete the sense—one of the three elements necessary to convey a complete sense or thought; the other two being योग्यता and आसत्ति. Yogyata is fitness or compatibility of sense, the absence of absurdity in the mutual connection of the things signified by the words. Asatti means proximity, the absence of interruption in the apprehension of what is said. It is the relation between two or more proximate terms and the sense conveyed by them. The fourth point is the object or intention (तात्पर्य) of the speaker in using particular words in a sentence. These trifling oversights are the causes of much useless discussions and prolonged controversies, especially, in religious matters. Particular attention should be paid to them. See rules of Interpretation.

Something about the word Dewata connected with a Mantra or Mantras.

The word Deva or Dewata is used in many senses and it has a very wide signification. It is derived from the Sanskrita root *Div*, to shine. देवो दानात् वा दीपनाद्वा द्योतनाद् वा द्युस्थानो भवतीति says the Nirukta (Chapter 7, Section 15). The term Deva is from *dana* or gift. The principal donor or giver is God who has given to man this whole world. The learned persons also are called Devas because they impart knowledge to their fellowmen. विद्वाण्सो हि देवाः (शत० कां० ३ अ० ७ ब्रा० ६). The next sense is Deepana and Dyotana (दीपन and द्योतन). The Sun, etc., are called Dewas because they give light to all embodied creation. The father, the mother, the spiritual guide or preceptor, मातृदेवो भव पितृदेवो भव, etc. (Taittireeya Brahmana अ० ७ अनु० ११ कं० १-४) and a guest are called Dewas because they are guardians or instructors of others. In this sense God is the greatest of the Dewas who gave light to the

sun, etc., and instruction to man in the beginning of creation.

नैनद् देवा आप्नुवन् पूर्वमर्षत् यः वे० अ० ४० म० ४. The Dewas failed to overtake it (soul) speeding on before them. The Dewas mean here the organs of sense, the eyes, the ear, the nose, the tongue and the sense of touch and the mind, the sensorium commune or the rallying point of the senses ; because seeing, hearing, smelling, tasting and feeling and distinguishing between right and wrong are manifested by them. In all, the root *Diva* is used in ten senses, *viz.*, Krida (to play or sport), Vijigisha (to conquer an enemy), Vyavahara (to practise), Stuti (to praise), Moda (to delight), Mada (to be proud), Swapna (to sleep), Kanti (to be splendid), Dyuti (to shine) and Gati (to move). In all these senses it is used according to its context in a sentence. See Panini's Dhatupatha. By the Dewata of a Mantra is meant a thing which is praised or described in it. In Karma Kanda or rituals, the word Dewata stands pre-eminently for the Mantras themselves and is used for the forces of nature or natural phenomena. The words Agni, etc., are used in two senses, elemental or material and spiritual. Hence Agni means fire, God and so forth. A meaning must be assigned to the word "Agni" in accordance with its context whether it means the Almighty God, or the elemental fire or the name of a sage. The Dewatas mentioned in the Vedas are the following :—

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवता (आ)दित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता ॥ य० वे० १४, २०.

The eight Vasus, eleven Rudras, twelve Adityas, Maruts (the officiating sacrificial priests, see Nighantu 3, 18), Vishwedevas (all splendid things in the universe in-

cluding men), Indra (the lightning), Varuna (water): Vrihaspati is Paramatma (Lord God): the rest are clear.

See the Shatapatha Brahmana का० १४, अ० ६, कं ३-१० where they are described in detail and their derivation also is given there. The sage Yajnavalkya explains to the sage Shakalya. The thirty-three Dewatas are 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prajapati. The Vasus are Agni (fire), Prithwi (earth), Vayu (air), Antariksha (the intermediate region between heaven and earth, atmosphere), Aditya (the sun), Dyaus (heaven or sky), Chandra (the moon) and Nakshatra (the stars). They are called Vasus from the root *vas* to dwell, because gold, etc., are found in them. From this it is plain that the sun, moon, etc., are inhabited places. The eleven Rudras are Prana (the air inhaled), Apana (the air exhaled), Udana (the vital air which rises up the throat and enters into the head), Samana (the vital air which has its seat in the cavity of the navel and is essential to digestion), Vyana (the vital air which is diffused through the whole body), Naga (the vital air which is expelled by eructation, Kurma (the outer wind), Krikala (the digesting wind), Devadatta (the vital air exhaled in yawning) and Dhananjaya (the vital air nourishing the body) and the eleventh one is Atma (the soul) They are called Rudras from the root *rud* to weep, because they cause us to weep when they leave the body of a relative.

The twelve Adityas are the twelve months of the year (the Sun in the twelve signs of the Zodiac). The word is derived from the root *á* + *dá* to take away, because they pass taking us all away. Indra is Stanyitnu or Ashani (the lightning). Prajapati is Yajna or Pashu from *pa* to protect, because they (pashus) nourish men, etc., with their milk, etc. Further, the Shatapatha Brahmana proceeds—

(Q). "Which are the 3 gods?" (A). "The 3 worlds are the 3 gods." (Q). Which are the two gods?" (A). "Atma (food) which is eaten and Prana which eats?)" (Q). "What is Adhyardha?" (A). "Pawamana or wind, from *ridha* to grow or flourish—in which all prosper, which purifies." (Q). Which is one Deva?" (A). "Brahma (Universal God)."

The Maruts or Ritwig are Hota, Udgata, Adhwaryu and Brahma. At grand ceremonies 16 are enumerated. See ऋग्वेद १०-७१-११ and Kauthuma Shakha Chhandogya अ० ४, खं० १७; Nirukta १, ८; also Latyayana aphorisms.

Yaska Muni divides all Dewatas into three classes. The principal gods are Agni on this earth, Vayu or Indra in the intermediate region and Surya in sky. Each of these is represented under different names on account of their various functions assigned to them; *e.g.*, Agni is called Vaishwanara, Jatavedas, etc.

Vayu is called Indra, Yama, death, etc.

Sun is called Saptarshi, rashmi, Kirana, etc. (See Nighantu, 1+5).

Yama is a kind of air in the atmospheric region. In his Nirukta the sage gives the etymology of the name and quotes the authority for it from the Vedas. This portion of the Nirukta is called Daiwata Kanda. There the Dewatas are described as forces or phenomena of nature. Shaunaka also in his treatise of Vrihat Dewatas divides the Dewatas into three principal ones. The other gods are included under them. See chapter 1. Here we should note the meaning of the term Yajna (sacrifice) and then connect it with the above Dewatas and their puja or worship. The root *yaj* is used in the senses of worship of gods, association and gift. The first meaning is pre-eminently used in Karma Kanda. Now the points under consideration which present to the mind

of the reader are :—

The sun, the moon, lightning, etc., are far distant from us. How they are to be worshipped ? Who is the messenger and who can take or carry the materials of worship to them, in order to please them, (to make them favourable) ? What is the good done to human beings, etc., by such worship ?

The reply would be. The messenger which carries and allots the portions of offerings to the gods, near and distant, is fire. See Yajurveda, Chapter 22, Mantras 15, 16 and 17. Agni is the vehicle or offering bearer, etc. See also Samaveda, Prapathaka 1, Chapter I, Mantra 3 ; where the process of the consecration of the fire (Agnyadhana) is described and the Agni is termed the messenger of the gods. The whole theory of the gods and their worship is founded on its scientific basis. The oblations are thrown into the Agni-Kunda, there they are burnt and the elemental particles are carried and spread far and wide. They are absorbed and assimilated by their elements and their composites or compounds. The air is purified and thus it becomes a preventive to all sorts of diseases which human flesh is heir to. The vapoury particles are transformed into clouds which rain down and turn themselves into plants which when used by men, etc., form their bodies. This is the sacrifice (Agnihotradi) of the Vedas. The worship of gods is to make Dewatas favourable to man. The Dewatas are the forces of nature and this is the meaning of Yajna (sacrifice) in the Karma Kanda of the Vedas. These sacrifices formed the routine of the duties of a householder—one of the four stages of the life of the Aryas.

This is the meaning of the Dewatas, worship, etc., in Karma Kanda, chiefly the rituals, etc., of the Vedas—on which the Vedas themselves say—Yajurveda, Chapter

40, Mantra 2. "One only doing Karma (religious works such as Agnihotra and the like ordained by the Shastras) here should wish to live a hundred years."

Now let us direct our attention to the meaning of the word God (Dewata), worship, etc., in the Upasana Kanda (religious meditation, etc.)

The God (Dewata) to be worshshipped is only one God as it is enjoined in the Shatapatha Brahmana, 14, 4.

आत्मेत्येवोपासीत ।.....

योऽन्यां देवतामुपास्ते न स वेद यथा पशुरेवꣳस देवानाम् ॥

The purport of the extract is one should worship only one God. If he worship any other god, he is a beast among the learned persons. See also Katha Upanishad, 5, 15; which says Omnipotent God is an object of worship and none else.

The following Mantra of Yajurveda asserts the same thing :—

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वातिमृत्युमेति नान्यः पन्थाविद्यतेऽयनाय ॥ ३१, १८.

The instructor should instruct one who is desirous of knowing or inquisitive :—

"I know this Mighty Purusha (Supreme God) whose colour is like the sun, beyond the reach of darkness. He only who knows Him leaves death behind him. There is no path save this alone for absolution."

In addition to these, there are many authorities on the point given in the Sarhitas, Upanishads and the Yoga Darshana of Patanjali.

Now let us see what are Indra, Mitra, Shiva, etc., in the Upasana Kanda—what do they connote here. All these names mean Ishwara in His various aspects, showing His power in the various manifestations of creation pervaded by Him.

इन्द्रं मित्रं वरुणमाग्निं माहुरथो दिव्यस्ससुपर्णो गरुतमान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
ऋ० वे० मं० १ । अनु० २२ । सू० १६४ । मं० ४६ ॥

There is but one God, sages call it variously, Indra, Mitra, etc. The Dewas have no separate existence but are simply names to connote Ishwara. They are merely so many forms of speech to indicate the One Real God.

स ब्रह्मा स विष्णुः स रुद्रस्स शिवस्सोऽक्षरस्स परमः स्वराट् ।
स इन्द्रस्स कालाग्निस्स चन्द्रमाः ॥ कैवल्योपनिषत् ॥

He creates the world, therefore, He is called Brahmá. He pervades, therefore He is called Vishnu. He causes to weep by punishing the wicked, therefore He is called Rudra. He is the cause of all welfare, therefore He is named Shiva and so forth. When recourse is had to the power of words and their etymologies, all these words ultimately mean God. He is self-refulgent, therefore He is Agni. He is the protector of all and almighty, therefore He is called Indra and so forth The authorities on this point are numerous as Yajurveda Chapter 40, Mantra 17 and 13, 18.

Rigveda मं० १ । सू० १६४ । मं० ४६ ॥
Samaveda प्रपा० ६ । त्रिक ८ । मं० २ ॥
Atharvaveda कां० ११ । अ० २ । सू० ४ मं १ ॥
Chhandogya Upanishad. Mandukya.
Katha Upanishada, Valli 2, 15.
Manu Smriti, 12 (122—123), etc., etc.

All what has been said about Upasana Kanda applies also to Jnana Kanda (knowledge). Even mortars and pestles are called Dewas. The reader should be very careful in assigning a particular meaning to the word Dewa or Dewata in accordance with its context and the subject or topic where it is used, and thus avoid confusion in its use. We have only given a few senses of the word and they will

suffice for all practical purposes. For a detailed account the reader is referred to the Grammar of Panini and the Nirukta (Daiwata Kanda) of Yaska.

The Mantras of the Vedas point out to three kinds of objects. Some of them describe the things out of or beyond the range of sight (invisible). Some of them indicate things visible and some of them relate to the Supreme Soul and human soul. In the first class of Mantras the third personal pronouns, he, etc., are used with their verbs, *is, becomes, does, cooks,* etc. In the second class of Mantras, the second personal pronouns thou, you, etc., with their verbs *art, becomest, cookest,* etc., are used. In the third class of Mantras, the first personal pronouns with their verbs *are, become, do, cook,* etc., are used. The second personal pronouns are also used when the things described or praised are not present (invisible) and the person who praises or describes them is present or visible. All this purports to the following :—

The third personal pronouns only are used for irrational creatures and the first and second personal pronouns for rational or conscious beings, according to the rules of Grammar. This is the common rule in Veda (scriptural writings) and Loka (secular literature). But in the Veda, the additional peculiarity is that the second personal pronouns are used also for irrational things, present or visible, according to the author of the Nirukta. Here it should be understood that this sort of presentation to one's own eyes is only for the sake of bringing to use irrational things. See the Nirukta, Chapter 7, Sections 1—2. The commentators Sayana, etc., and his translators forgetting this rule of the great sage Yaska have committed a great mistake by asserting that there is worship of irrational beings or objects in Veda. The real student of the Vedas should carefully observe this rule and apply it accordingly. In the Vedas there is worship of the Supreme Soul only.

Theology of the Vedas.

The most important point of this treatise is the theology of the Vedas. What is the characteristic of the Vaidica religion? What conception of God the Vaidica Rishis formed? Is it monotheism, polytheism or henotheism? Monotheism is the belief in and worship of one God only whereas henotheism is the worship of one God. There might be people who worship one God but believe in other gods. Polytheism is the worship of many gods. "Deities are invoked by different names, some clear and intelligible, such as Agni (fire); Surya (the sun); others such as Varuna, Mitra, Indra, which have become proper names. But whenever one of these individual gods is invoked, they are not conceived as limited by the powers of others as superior or inferior in rank; each god is to the mind of the supplicant as good as all the gods. It is neither polytheism nor monotheism. I should call it "Kathenotheism" are the Professor's own words.

Not satisfied with the current name of Polytheism, Professor Max Müller coined a new term "Kathenotheism" or "Henotheism," to connote his view of the Vaidica gods, Agni, Surya, Indra, etc. This theory is still in possession of the field. Many writers on the religion of ancient India followed Max Müller on this point. The Professor asserts that the Vaidica religion is nothing but the worship of the powers of nature, *i.e.*, physical religion. The Vaidica Rishis worshipped many gods. But a careful study of the Vedas with the help of the Angas and the Upangas will clearly show that the ancient sages did not worship the forces or powers of nature or natural phenomena as different gods, but as one God under the different names of Indra, Agni, etc. See the discussion on the term Dewata in the foregoing pages.

The Vaidiça religion is purely monotheistic. No

theory which is not founded on the solid basis of truth, can stand and this theory of the learned Professor, not being based on truth, must fall down. The worship of one God comes under the Upasana Kanda of the Vedas, the Upanishads and the Yoga Darshana. There is no mention in the Vedas, of any temple or any reference to a public place of worship. There is no trace of image-worship and Chaitya Vandana in the Vedas. We will, in brief, describe the mode of worship in the Vedas, etc. See Yajurveda, Chapter 11, (1, 2, 3, 4, 5) Mantras and Chapter 12, Mantras 67—68. Atharvaveda, Kanda 19, Anuvaka 1, Varga 8, Mantra 2; Kanda 13, Anuvaka 4, Mantras 47—53; Rigveda अ० १ अ० १ व० ११ मं० १. All these Mantras describe the worship of God. The principal authorities of the Upanishads on this point are Kathopanishad, Valli 2, 24, Mundaka, 1, 2, 11; Chhandogya Upanishad, 8, (1—5). See also Shwetashwatara Upanishad, etc., passim. The rules and practice of Yoga in the Vedas and the Upanishads are mentioned in scattered forms. The whole of Yoga is given in detail in the aphorisms of Maharshi Patanjali in his Yoga Darshana in a systematic form, founded on the Vedas and the Upanishads.

The authorities in favour of worship of One God from the Nyaya Darshana of the sage Gautama are तदत्यन्तविमोक्षोऽपवर्गः (the highest goal of man is the removal of all sorts of pain, 1, 1, 22 aphorism.) समाधिविशेषाभ्यासात्, 4, 2, 38, Nyaya Darshana.

The practice of Samadhi, profound meditation on, or perfect absorption of thought into, the one object of meditation, *i.e.*, the Supreme Spirit.

The sage Kapila says in his Sankhya Dharshana.

त्रिविधदुःखात्यन्तनिवृत्तिः परमपुरुषार्थः (Chapter 1, aphorism 1). The complete cessation of pain (which is) of three kinds is the complete end of man. Then he des-

cribes briefly in the body of his work the several means of meditation, etc., described fully in the Yoga Darshana of the sage Patanjali. Yoga is divided into eight steps. The first is Yama—non-killing, truthfulness, non-stealing, continence and non-receiving of any gifts. Next is Niyama—cleanliness, contentment, mortification, study and self-surrender to God. The next step is Asana (posture); a series of exercises, physical and mental, is to be gone through every day, until certain higher states are reached. The place selected should be calm and quiet, free from all sorts of disturbances. After one has learnt to have a firm erect seat, he has to perform a practice called Pranayama, as says the Shwetashwatara Upanishad "The mind whose dross has been cleared away by Pranayama, becomes fixed in Brahman, therefore Pranayama is pointed out. Pranayama means the control of Prana. The knowledge and control of Prana is really what is meant by Pranayama—the sum-total of all force in the Universe, mental or physical when resolved back to its original state, is called Prana. The end and aim of Pranayama is—that all the forces of nature will obey him as his slaves and when the ignorant see these powers of the Yogi they call them miracles. But practice is absolutely necessary and there are several obstructions to it. The first and most important obstruction is an unhealthy body. Hence we have to take care of what we eat and drink. All sorts of strong and intoxicating drinks and flesh should be avoided by a Yogi. Health is not the only end; it is a means to an end, otherwise there will be no difference between a brute and a man. The second obstruction is doubt. It should be removed by all means, by study, enquiry, investigation, etc. A Yogi must avoid the two extremes of luxury and austerity. All the rules of Pranayama are given in detail in the Yoga Darshana and we need not dilate upon them here.

The next step is Pratyahara which means "gathering towards," checking the outgoing powers of the mind, freeing it from the thraldom of the senses, in other words, detaching the mind from many centres and attracting to one centre at will. We know how perceptions come. First of all there are the external instruments, then the internal organs, acting in the body through the brain centres, and then is the mind. It is a very difficult thing to concentrate the mind and attach it to one organ only; the mind is a slave.

The next step is the Dharana, holding the mind to certain points. When the Chitta or mind-stuff, is confined and limited to a certain point, this is called Dharana. This steadying of the mind results from the Pratyahara (restraint of senses). The seventh step is Dhyana or contemplation. The last step is Samadhi, when the mind goes beyond the line of self-consciousness—profound meditation or absorption into the Supreme Soul. The sum-total of the knowledge which a man had before he went into the sleep remains the same; it has not increased at all, no enlightenment has come. But if a man goes into Samadhi, if he goes into it a fool, he comes out a sage. All the questions whether there is an immortal soul, whether there is a God, whether there is any Supreme intelligence guiding this Universe, are beyond the field of reason or very faintly perceptible. It is the Ashtanga Yoga which makes a man conversant with the knowledge of the Supreme Soul, etc. In order to reach the superconscious state in a scientific manner we have to pass through these various steps. After Pratyahara and Dharana comes Dhyana (contemplation) When the power of Dhyana has been so much intensified as to be able to reject the external part of perception and remain meditating only on the internal part, the meaning, that state is called Samadhi. The three Dharana, Dhyana and Samadhi

together are called Sanyama; "Here will all sorrows cease, all miseries vanish, the seeds of actions will be burned, and the soul will be free for ever" is the final result.

The aphorist of Vedanta Darshana also describes a kind of Yoga and says अपिसंराधनेप्रत्यक्षानुमानाभ्याम् (Vedanta Darshana, Chapter 3, Pada 2, Sutra 24). Yoga is the causing of the Soul to be visibly present.

The sage Manu says सूक्ष्मतांचान्वेच्चेत योगेनपरमात्मनः ॥

Maharshi Yajnavalkya says in the Vrihadaranyaka Upanishad "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मंतव्यो निदिध्यासितव्यः" This is the kind of worship or Upasana described in the Vedas, Upanishads and Yoga Darshana. There is no mention of the worship or Upasana by means of image of anything material. It is an innovation of the later age and it requires a separate chapter or section for its treatment. See Volume II. Thus we have fully established the worship in the Vedas and their Angas and Upangas. It is pure monotheism, *i. e.*, worship of one God.

The Vaidica age.

It is not very easy to determine accurately the age of the Vaidica composition (if any). Many European scholars have exhausted, with no useful result, their ingenuity on this question. Professor Max Müller maintains that Sanskrita-speaking Aryans lived in India about at least 3000 B. C. According to him there are three literary periods of the Vaidica age, *viz.*; that of the Hymns, the Brahmanas and the Sutras. He then attempts to fix dates for these periods—beginning with the rise of Buddhism (decidedly a movement against the rise of the Brahminism), between 500 B. C. and 600 B. C. His conclusion in his own words is thus summed up:—"If then we place the rise of Buddhism between 500 and 600 B.C. and assign provisionally 200 years to Sutra period, another 200 years to Brahamana period, we should arrive at about 1000 B. C., as the date when the collection of the books of

the ancient Hymns must have taken place." But he gives no reason which justifies him to give 200 years to each period. If this duration of several periods be a child of imagination, we may as well extend it to 1,000 or 100,000 years. The views of other Western scholars tally more or less with that of the Cambridge Professor. We can very well understand the difficulties under which they labour in ascertaining the date of the composition of the Vaidica Hymns. Besides, there is a great difference between the composition and the compilation of a book. It is not plain whether they attempt to fix the date of the composition or their compilation. As in the case of the origin of language, so here also these scholars are in the dark. All of them have drawn their conclusions upon the Biblical account of the creation of the world, the date of which is given between 6,000 and 7,000 years; though of late recourse is had to forced and far-fetched explanations of the *six days* of creation in the Bible (Genesis) calling them cycles or geological periods (days of God.) All attempts have been made to bring all dates between 4000 and 5000 B.C. Here we should make a few remarks on the creation of the world and then we shall be able to say something on the age of the Vedas. In the first place let us have recourse to Science (especially Geology, Anthropology and Astronomy.) The European Geologists show that the superficial consolidation of the globe could not have occurred less than 20 million years nor more than 100 million years, since the earliest form of life appeared upon the earth and the oldest stratified rocks began to be laid down. All this refers to our globe according to the Science of Geology.

The proofs of the existence of man in former geological periods are not to be sought for in the occurrence of his own bodily remains, as in the case of other animals. His bones are indeed now and then to be found but in the vast majority of cases his former presence is revealed by the

implements he has left behind him, formed of stone, metal or bone. The high antiquity of the deposits of the fragments of the river gravels is beyond doubt. They have yielded the remains of many mammals, some of them extinct (as mammoth—an extinct species of elephant of enormous size and covered with dense shaggy hair, the remains of which are found in Siberia and elsewhere), together with the flint flakes made by man. That man was in existence with these extinct forms is shown both by the association of his flint weapons with their remains and by the discovery of a tusk of the mammoth with an admirable outline of the animal carved upon it. This valuable relic with bones of the reindeer and stag admirably sculptured into likenesses of these animals, was found in one of the caves of Perigard in Central France. There is evidence to show that this sort of huge elephant existed in Britain before, during and after the glacial period. Some of the beasts and undoubtedly men migrated from Central Asia to Europe. The period of migration must have been very long. Hence the date of men in Asia must be much older than the date of those in Europe.

Thus man was at least co-eval with what is called Ice age in Geology. All this goes to prove that the theory of creation given in the Book of Genesis (of the Pentateuch of the Old Testament) is exploded by Science. The Science of Geology concludes that our planet with its animal organism including man, etc., was in existence hundreds of thousands and millions of years ago. On the contrary, the commentators and annotators of the Bible assert without foundation of experience or demonstration that the creation of the Universe took place within the incredibly shortest span of time, 6,000 or 7,000 years. But now let us see what Anthropology has to say on all this haranguing dispute. The word Anthropology denotes the natural

history of mankind. In the above paragraphs, the Science of Geology has acquainted us with the probable date of creation of our globe including man. What the Science of Anthropology on the point has to say is "on the whole the scheme of Archbishop Usher, who computed that the earth and man were created in 4004 B. C. was the most popular. It is no longer necessary, however, to discuss the chronologies on which it is founded, in as much as new evidence has so changed the aspect of the subject, that the quasi-historical schemes of the last century would now hardly be maintained by any competent authority of any school." Geology has made it manifest that our earth must have been the seat of vegetable and animal life for an immense period of time ; while the first appearance of man, though comparatively recent, is positively so remote, that an estimate between twenty and a hundred thousand years may fairly be taken as a minimum. There is evidence now generally accepted by geologists as carrying back the existence of man into the period of the post-glacial drift, in what is now called the Quarternary Period.

Another point to be noted in the disputed battle ground of Anthropology is the *rival* schools of Monogenists and Polygenists. The one has claimed all mankind to be descended from an original stock and generally from a single pair. The other has contended that there were several human beings in existence, appearing on the surface of our globe simultaneously. The Biblical authority may be appealed to mostly on the side of the Monogenists, as recording the descent of mankind from a single pair. On the other hand, the pure Vaidica theory of the appearance of several human beings may be appealed to exclusively by the Polygenists. The theory of the Monogenists, that all men descended from one pair, is discarded by most of the Scientists in favour of the theory of Poly-

genists—that men descended from several persons created simultaneously.

Astronomy will verify the results obtained by the Geologists and Anthropologists. It proves that cycles and ages have gone by that the creation of the Universe including our globe, including the creation of man on it, took place.

N. B.—We have not used the word creation in its Biblical sense of making something out of nothing, because the words creation and annihilation are unknown to Veda and modern science, but in the sense of transformation.

This will be seen from the Astronomical table of Eccentricity as calculated for different epochs from 1,100,000 before our present era till 1850 A. D., chiefly by Mr. James Croll, but partly from Levernier and Stene.

Years B. C. and A. D.	Eccentricity of Earth's Orbit.	Longitude of Perihetion.
1100000 B. C.	0·0303	54° 12′
1850 A. D.	0·0768	100° 22′

This table proves that our planet was in existence 1,100,000 years ago. Another important point in Astronomy is the Nebular Hypothesis that the bodies composing the solar system once existed in the form of a nebula from which when condensed by refrigeration (the process of cooling) the planets were constituted, the main body forming the sun. The nebulæ being the name for celestial objects resembling white clouds, in many cases resolved by the telescope into clusters of stars, though many nebulæ consist of masses of incandescent (white or glow-

ing with heat) gas. This Hypothesis gives cyclic periods or ages in round numbers (hundreds and thousands of millions of years) for the creation of the Universe (the planets, moons, stars, etc.)

Cosmogonic speculations founded on Tidal friction. The history of the solar system must be comprised within a period considerably less than a hundred million years. Though this is not the final and definite conclusion, it is nearer to the Vaidica theory than the Biblical account of the creation giving only 6,000 or 7,000 years to it.

All branches of Science, Geology, Anthropology, Astronomy, etc., must corroborate each other. A religion not in conflict with reason or common sense can stand the ordeal of modern science, and that religion is the pure Vaidica religion, the doctrines (religious, social and scientific) of which we will touch on slightly further on, but now let us return to our main point the " Age of Veda " in the Indian Astronomy and the Vedas themselves.

The sciences of the ancient nations which have come down to our times are founded on conjectures and traditions. But the claims of the Indians rest on a more solid foundation. We are in possession of the tables from which they compute the eclipses and the places of the planets and of the methods by which they effect computation ; we have, in short, an Indian astronomy committed to writing which represents the celestial phenomena with considerable exactness and which therefore could only be produced by a people far advanced in science. Some authors regard India as the cradle of all the sciences, particularly Astronomy, which they suppose to have been cultivated there from the remotest ages.

According to the Aryan Almanac based on the Surya Sidhanta and other Astronomical works 1,960,853,009

years have passed since the creation of the Universe. On the observations of the sun's motion or rather the motion of the earth round the sun and the motions of the moon round the earth and sun (Aryabhatta, Bhaskaracharya, etc.), all divisions of time, seconds, minutes, hours, days and nights, years, etc., are based. The Aryans calculate four cyclic periods of time, what they call Yugas, *viz.*; the Satya or Krita Yuga of 1,728,000 years; the Treta Yuga of 1,296,000 years, the Dwapra Yuga of 864,000 years, and the Kali Yuga of 432,000 years. The four Yugas together comprising 4,320,000 years form one Chaturyugi. The seventy-one Chaturyugees of 306,720,000 years are called one Manwantara. From the creation of the Universe to its dissolution there are fourteen Manwantaras. Six of them have passed away and this is the seventh one progressing. There are 2,333,226,991 years more to pass for the dissolution of the Universe. One thousand Chaturyugees is equal to one Brahmadina. It is called a Brahmadina because Brahma (God) has named the duration of creation Brahmadina and duration of dissolution Brahmaratri. There have been numberless Brahmadinas and Brahmaratrees. See ऋ० वे० मं० १० सू० १९० सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्.

See Manu Chapter 1, Yajurveda, Chapter 15, Mantra 65 and Shatapatha Brahman, Kanda 7, Chapter 5. See also the Nirukta (Parishishta).

The philosophy of cosmogony had nowhere engaged abler intellects than in India. The ancient sages has to a great extent solved the mystery more satisfactorily and scientifically than the savants of Europe and America. But the period covering an immensity of time staggers imagination; and a comparative analysis with the evidence forthcoming from a study of the earth's crust and its strata and the facts disclosed by Aryan researches fit

nicely into the blank nitches left unfinished by Geology. According to the Surya Sidhanta we find it laid down that immediately with the advent of Brahma (God's will) on the scene, the work of creation did not commence, the fiat of a personal creator's ordering "Let the water recede and land appear" and so on, after that fashion is never allowed here. (See the Book of Genesis of the Old Testament). The Brahmadina (ब्राह्मदिन) upto the 100 years of Brahma is a long account of evolution as understood by the ancient sages. There is a marked difference between the Vaidica account and the account given in the Bible about the creation of the Universe. The former conforms with Science in its different branches and the latter dogmatizes that it is a period of only 6,000 or 7,000 years, that the world was created (out of nothing). This theory has most probably induced the Western savants to bring all dates within that period. Happily all this is laid aside and the truth must prevail. The Biblical theory is demolished by Science and the Vaidica truth is corroborated by it. Although all points are not settled in Science (Geology, etc.,) and it will take years to settle them all, yet the movement is in a right direction and we hope the Scientists will, at last, come to the conclusions of Veda on engaging their serious attention to the study of the Vedas in accordance with the method and curriculum laid down by the ancient sages for our guidance.

This scientific theory closely connected with the Vaidica exposition gives a clue to the "Age of Veda." In the first place, the "Age of Veda" is a contradiction in itself. We have already seen that God is eternal and His word must be eternal. So says the sage Jaimini in his Purva Mimansa— नित्यस्तुस्याद्दर्शनस्य परार्थत्वात् ॥ Chapter 1, Section 1 and aphorism 18.

The relation between a word and the object denoted

by it is eternal and constant. Hence Veda, the word of God also must be eternal. There was no time when there was no Veda.

Secondly we can say something as to the inspiration of Veda to the ancient sages that it was in time. After the creation of the world and men God revealed His word to men at the same time, as His (man's) creation.

अग्निर्वा ऋग्वेदो जायते वायोर्यजुर्वेदः सूर्यात् सामवेदः । शत० ब्रा०॥
यो वै ब्रह्माणं विदधाति पूर्वं योवै वेदांश्च प्रहिणोति तस्मै ॥
उपनिषत् ॥

अग्निर्वायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थं मृग्यजुःसामलक्षणम् ॥ मनु ॥

The inspiration of the Vedas to the four sages is described in detail above and it is simply useless to recapitulate the point. The inspiration of Veda began from the very beginning of creation of men and that is the date, if any, which must be assigned to the Vedas as their age. A Pandita will be astonished if such an expression as the "Age of Veda" comes to his ears. It carries no weight with him. He will be stunned if he hears that the Vedas were composed by human beings some five or six thousand years ago. We have already proved that the conclusions of the Western scholars and their followers to give an age to the Vedas are mere creatures of imagination and with due deference to such learned scholars as Professor Max Müller and others, we conclude that should they study the subject as it is deciphered by the ancient sages, Jaimini, etc., then they are sure to arrive at the truth. The truth ever prevails. We hope they will follow the method and curriculum of study given by the ancient sages and then come to nothing but full truth.

Contents of the Vedas.

The Vedas lay in a scattered form: a Mantra or Mantras seen by a sage containing or consisting of a topic or subject. After thousands of long years, a Rishi arranged them and gave them the form in which they are now known.

This arrangement produced to the Editor the name of Vyasa or arranger. He is said to have flourished in the second Yuga, and hence is his surname Dwaipayana (belonging to the second age or Yuga). The Vedas are divided into three Kandas, *viz.*; Karma Kanda, Upasana Kanda and Jnana Kanda.

The first consists of rituals especially; the second comprises the religious meditation, etc., and the third treats about the knowledge of the Supreme Soul or God.

The principal topics in the Vedas are the creation of the Universe, the Revelation of the Vedas, their eternity and Apaurusheyatwa (not composed by any human author or authors), the doctrine of metempsychosis or the transmigration of soul, the four Varnas or castes, the four Ashramas or stages of life, etc. The other subjects in a temporal sense are the motions of the heavenly bodies, the sun, the moon, etc., the gravitation or attraction of the heavenly bodies, navigation, steam engines, air-vehicles or areoplanes, medicine, early marriage, re-marriage, etc.

In this treatise of limited space, we shall touch on the subjects requiring not much discussions on them, but we shall fully treat the hotly contested questions of the day, as early marriage, etc.

Creation of the Universe.

The famous Purusha Hymn (Rigveda, X, 90; Atharvaveda, XIX, 6, and Yajurveda, Chapter 31, verses 1—16; (see also Rigveda, X, 121,1 and Atharvaveda, X,

2 S.) describes the origin of all creation. In the Rigveda, etc., the castes issuing from the mouth, arms, thighs and feet is only an allegory. (See Varnas). In the Puranas it is represented as a literal statement of fact. God made the immovable and the movable creatures—the sun, the moon, the stars, etc., planets, beasts, birds, men and their fourfold divisions according to their qualifications and actions. (See also here the Mahabharata, Vana Parva, Chapter 180). There was only one caste, but on account of actions and division of labour, it was divided into four castes. All these Mantras are translated into English by Professor Max Müller and Mr. Griffith, according to the Commentaries of Sayana and Mahidhara, tinged with Pauranica ideas. But this is not the place for us to criticise the Commentaries of Sayana and Mahidhara and their translations. However, we shall take only one Mantra from the Rigveda as a sample and criticise its translation by Professor Max Müller and Mr. Griffith—

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥
ऋ० मं १० । सू० १२१ । मं० १ ॥ य० वे० १३ । ४ ॥

Mr. Griffith translates it as follows :—

In the beginning arose Hiranyagarbha, born only lord of all created beings. He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation ?

He says by the word Hiranyagarbha is meant the Gold germ, the sun god as the great power of the Universe; and the word कस्मै (Kasmai) is used as an interrogative pronoun in the sense of who.

Professor Max Müller says it means the golden child—the word hiranya means gold,

Now let us see what the Aitareya and the Shatapatha Brahmana have to say on it.

ज्योति वै हिरण्यं तेजो वै हिरण्यम् । यो हिरण्यानां सूर्यादीनां तेजसां गर्भ उत्पत्तिः निमित्ताधिकरणं स हिरण्यगर्भः ॥

Hiranyagarbha हिरण्यगर्भ means "who is the instrumental cause and support of all lights, sun, etc.," and the word क (ka) means Prajapati (Lord of life, creatures or creation, the creator of the Universe) a meaning which itself is given in the tenth verse of the same hymn (121).

The whole description of the creation of the Universe including man and the manifestation of the Vedas to him is given in a rhetorical garb, and the reader has to decipher it by means of the Brahmanas, Upanishads, Darshanas, etc.

Let us proceed further and see what they (the Upanishads, Darshanas, etc.,) have to say on this topic.

The Rigveda 10, 129 (तम आसीत्तमसा, etc.), describes the embryonic state of the Universe and then its transformation in a visible form "There was not non-existent nor existent : there was no realm of air, no sky beyond it, etc." Here is the conception of a beginning of all things and of a state previous even to all existence of the Universe in its visible form.

All of these Mantras purport to this that previous to the creation of the Universe there were only an Omnipotent God and the material or seed of the Universe, out of which He transformed this Universe in its present form. He is the sole cause of all creation, its support and its dissolution. All this Universe is formed for the enjoyment of individual souls according to their merits and demerits. There is nothing of Pantheism in these hymns as say Professor Max Müller and Mr. Griffith. The Vedas themselves declare ;—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्यो अभि चाकशीति ॥
ऋ० वे० मं १ । सू० १६४ । मं० २० ॥
शाश्वतीभ्यः समाभ्यः ॥ य० वे० अ० ४० मं० ८ ॥

There are three eternal entities: the Supreme Soul, the individual souls and the primordial matter. In the above metaphor of the Rigveda, this world is compared to a tree, whose fruit is enjoyed by the individual soul (according to his actions) in accordance with the Law of the Omnipotent Ruler of the Universe. All these Vaidica views are corroborated by the Upanishads and the Darshanas and it will suffice to give only a few (out of many) authorities from them.

यतो वा इमानि भूतानि जायन्ते जातानि जीवन्ति।
यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद् ब्रह्म ॥
तैत्तिरीयोपनि० भृगुव० अनु० १ ॥

"Know Him, He is the Brahma from whom all creatures are born, by whom they live and in whom they all enter (are dissolved).

तस्माद्वा एतस्मादात्मनः आकाशः सम्भूत.....
रेतसः पुरुषः स वा एष पुरुषोऽन्नरसमयः ॥
तैत्तिरीयोपनि० ब्रह्मानंदवल्ली, अनु० १ ॥

From Him Akasha was produced; from Akasha, the air; from air, the fire; from fire, the water; from water, the earth; from earth, herbs; and from herbs, anna or food; from food, matter (Semen Virile); from matter, purusha (*i. e.*, his body). Cf. the 17th verse of the Purusha Sukta (Yajurveda, Chapter 31) describing the development of creation.

जन्माद्यस्य यतः ॥
Vedanta Darshana अ० १ । पा० १ । सू० २ ॥

"From whom is the birth, support and dissolution of it."

अजामेकां.....अजोऽन्यः ॥

श्वेताश्वतरोपनि० अ० ४ । मं० ५ ॥

The one, unborn (the individual soul), for his enjoyment approaches the one, unborn (nature), which is red, white and black (the three constituents of nature), of one form, and producing a manifold offspring; the other, who is unborn (Supreme Soul), abandons her (nature) whose enjoyment is enjoyed by him (the individual soul).

Here nature, individual souls and the Supreme Soul are unborn or eternal.

सत्वरजस्तमसां.....इति पंचविंशतिर्गणः

Sankhya Darshana 1, 61.

Nature (prakriti) is the state of equipoise of goodness (Sattwa), Passion (rajas) and Darkness (tamas); from nature (proceeds) mind (mahat), from mind, self-consciousness (ahankara), from self-consciousness, the five subtle elements (tan-matras) and both sets (external and internal) of organs (indriya); and from the subtle elements, the gross elements (Sthula-bhuta). Then there is Soul (purusha). Such is the class of twenty-five. Thus the process of creation is described in the Vedas, Upanishads and Darshanas. It may be compared with the Biblical account of creation. The reader on their perusal will see that the solid Vaidica theory is in consonance with Science.

Purusha Hymn.

The translation with necessary notes into English of the whole Purusha Hymn may be given for the edification of the general reader.

1. Purusha has a thousand heads, a thousand eyes, a thousand feet. Pervading earth on all sides, He fills a space ten fingers broad (the region of the heart of man wherein the soul resides) or He is beyond the Univeres

composed of the five gross elements and the five subtle elements; or He pervades the five pranas (vital airs), the mind मनस् or internal organ of perception and cognition, बुद्धि the faculty of discrimination, चित्त the faculty of thinking and अहंकार self-consciousness and जीवात्मा the human soul. The word thousand denotes an indefinite number. See the Shatapatha Brahmana 7, 5 for the word Sahasra सर्वं सहस्रं, etc.

2. The All-pervading being makes all what has been and what yet shall be. He is lord of immortality (the giver of fruits of men's actions and final liberation from their bonds), the maker of the Universe consisting of this earth and the other worlds. The latter portion of this verse is variously translated by the European Sanskrita Scholars. We have translated it in accordance with the keeping of the first verse.

3. His grandeur (manifested by or seen in the visible and invisible world) is mighty. Purusha is greater than this. All creatures (the whole Universe) is one-fourth of Him; *viz*, the whole Universe showing his perfect intelligence and design is nothing in comparison to Purusha (God) Himself. Three-fourths of Him are in His own refulgent, eternal, immortal form: (the whole Universe is a mere drop in presence of the mighty Ocean God). God is infinite and the whole Universe is finite or zero in the presence of Purusha.

4. Purusha with His three-fourths was above or distinct from all, *i. e.*, immortal and blissful. His one-fourth was here in this world (the whole Universe is an iota of His infinite intelligence). Then He pervaded, every side, all what eats not and what eats (animate and inanimate creation, conscious and unconscious beings or those who can taste the reward and punishment of good or evil actions, as men; and those which are incapable

thereof as mountains, rivers, etc.) The summary or purport of the above four verses is—The All-pervading God is the maker of the Universe and His greatness and glory is infinite and eternal. He only is the exclusive object of worship.

After this is described the creation or rather development of the Universe. See the Nirukta, Chapter 1, Section 13 and Chapter 2, Section 3 on the meaning and derivation of the word Purusha—**पुरि संसारे शेते सर्वमभिव्याप्य वर्तते स पुरुषः परमेश्वरः**, etc. (Purushaor God pervades the whole Universe, etc.)

यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।

वृक्ष इवस्तब्धो दिवि तिष्ठत्येक स्तेनेदं पूर्णं पुरुषेण सर्वमित्यपि निगमो भवति ॥

Nothing is more subtle or greater than Him, etc. He pervades all, etc. Professor Max Müller and Mr. Griffith observe in their translation of this hymn that the Purusha Sukta is a pantheistic hymn. It seems the word **ततः** (tatah), etc., have confounded them and others much. They should note here the most important grammatical rule on this point that a word in the fifth case is not only used in the sense of a material cause but also in the sense of an instrumental cause as **आदित्याज्जायते वृष्टिः ; पुत्रात्प्रमोदो जायते** (the sun is the cause of rain ; the son is the cause of delight.) See Panini and Mahabhashya on 1, 4, 30 and 1, 4, 24 Ashtadhyayi. Hence in such sentences as **यतो वा इमानि भूतानि जायन्ते** (तै० 3, 1), etc., panchami or the fifth case is used in the sense of the instrumental cause, not in the sense of the material cause. We will discuss and examine this pantheistic view of most of the commentators and translators further on. See Infra.

5. From that Primeval Purusha (God) or His one-fourth (mentioned in the verse three or four), was born or

manifested Virat (the Universe or the Universal body in its totality consisting of the various sorts of worlds, etc, described in the following Mantras). From Virat came out अधिपुरुष Adhi Purusha (or all the bodies in their individualities): Or the first line may be translated:—From Him (or His one-fourth) was manifested the Universe which was superintended by Purusha (God). He manifesting Himself in the beginning (in the Universe by His intelligence and design) was quite distinct from it (the Universe). Then He made this earth, (*i. e.*, after the creation of the sun, moon, etc., God made this earth). Or the word Virat may mean the Mulaprakriti or nature which was upto this time, invisible and unknowable at the time of dissolution, and Adhi Purusha means the vital air presided over by the individual soul. God formed this earth and the other worlds out of it. But He was quite distinct from it. This verse gives a general description of the creation of the Universe. The following verses describe, in detail, the creation of the various worlds, etc. The Western Sanskrita scholars translate it according to the Pauranica view. "From Him Viraj was born, again Purusha (the individual soul, animating various bodies) was born from Viraj. When born he spread to West and East beyond the boundaries of earth." Viraj here means the Pauranica mundane egg. The Puranas represent the whole Purusha Hymn as a literal statement of fact. In fact, the hymn is an allegorical description of the creation of the Universe. The first verse is the clue to the whole hymn.

6. Then follows the description of various things which are found on the surface of this earth—plants, cattle, etc.

From that Purusha, venerable or worshipful, who is accepted by all, was produced ghee, (*i.e.*, He created plants first, ghee being the essence of plants), coagulated milk (curds, butter, etc., for Agnihotradi). He formed the crea-

tures of the air (birds) and animals, both wild and tame (lions, tigers, etc., and cows, etc.)

7. From that Venerable Purusha whom all worship, Richas and Sama hymns were born, from Him the metres of the Atharvaveda and the Yajurveda were produced.

8. He produced horses and all cattle with two rows of teeth. He brought into existence kine (having one row of teeth.) From Him goats and sheep were produced.

9. They consecrated or worshipped (meditated on) that Venerable Purusha (God) in the region of their heart, who had manifested Himself before (the Universe) (the creation of the Universe). The Devas (the learned people), Sadhyas (the Yogis) and Rishis (the seers of the Mantras) instructed by Him (with the knowledge of His Veda or His eternal knowledge) worshipped (Him).

This Mantra points out to the creation of men and shows that the exclusive object of worship or meditation is only one God and none else.

The European Sanskrita scholars assert that this verse refers to the mystical immolation of Purusha, of which Purushamedha or human sacrifice is an emblematical representation. Of course, their translation is based on the commentaries of Mahidhara, etc., of which somewhere else.

Read the verse 16 with this verse and the gloss of Yaskacharya on it with the explanation given on the word Sadhya. Nirukta, Chapter 12, Section 40. Whether there is any animal sacrifice in the Vedas. See the elaborate chapters on the Brahmanas and the Shrauta Sutras and Animal Sacrifice.

10. This verse and the following verse are taken as a literal statement of fact by the Puranas. It is simply a metaphor. The first verse is clue to the whole Purusha Sukta or Hymn and we shall give here not only the translation but their full explanation and purport.

In fact the whole Sukta is an allegory.

In how many ways the All-pervading Purusha whom the learned describe variously, is particularized, what was His mouth (the best part, as the mouth in the human body?) What were His arms? (denoting military prowess.) What were His thighs? (denoting agriculture and trade.) What were His feet? (pointing out to the lowest strata of society). The reply is given in the following verse—

11. The Brahmana was His mouth. The Rajanya (Kshatriya or Rajputa) was made of both of His arms. His thighs became the Vaishya. The Shudra was produced from His feet.

The verse divested of its figurative garb stands as follows :—

The Brahmana is called the mouth of Purusha as having special knowledge of the Vedas and possessed of qualifications of restraint of mind and senses, etc. The arms of Purusha are said to be Rajanya (the prince and soldier who wields the sword and spear, denoting His military power.) His thighs, the strongest part of His body were the Vaishyas (the agriculturists and tradesmen). The feet were the Shudras, *i. e.*, labouring men serving the first three classes, devoid of all qualifications except their toils and turmoils. This is the only passage in the Vedas which enumerates the four castes depending on qualifications, etc. See the Section *Infra*, Vol. II, on castes.

The literal interpretations given in the Puranas and the modern Commentaries and their translations are not in keeping with the general tenor of the Vedas. It is against grammar and context. It is taken for granted here that God is an embodied person (takes incarnation); a position—no slight trace of which is in the whole of the Vedas. On the contrary, He is described in the Vedas conscious, formless, all-pervading, etc. See

the Chapter on the Brahmanas and the incarnations of God for the full discussion on this point. In the first verse Purusha has thousands (indefinite number) of mouths or heads, arms, etc. But in this verse He has only one mouth, two arms, etc. Thus the first verse becomes irreconcilable with these verses. Thirdly, the question in the 10th verse is " what was His mouth, etc. ? It is not asked " who were born from His mouth, etc." The 11th verse is in reply to the 10th verse. Hence its interpretation must be in accordance with the question in the 10th verse and the general tenor of the hymn as it is given above by us.

12. In the following verses is pointed out the relation between the various objects of nature. The allegory continues—

The moon was gendered from His mind, and the sun had birth from His eye, Vayu and Prana from His ear and Agni was born from His mouth (the best part).

The moon has connection with the mind (supposed to be effected by the moon.) The solar region represents all light of which the sense of eye is made. The air and the vitality (a kind of air, respiration) are represented by the sense of ear, composed of air. The fire has connection with the mouth (the chief exit of heat while breathing out). In this and the following verse, the various manifestations such as the sun, moon, etc., point out to a variety of power of the Almighty.

The verse runs—

13. The Antariksha (the mid-region) came forth from His navel (showing the power of the creator in vacuum pervaded by the Purusha). The Dyaus (the abode of all bliss or happiness or the shining or refulgent heavenly bodies in the sky) was produced from His head (the uppermost or best part). As navel is the middle part

of the man's body, so is situated the mid-region between the earth and the sky or heaven.

The heaven, the abode of all bliss and happiness is represented by head, the best part of the body. The earth was from His feet and from His ear the quarters. The feet (or lowest part) represent this earth (in comparison to the mid-region and heaven). The ear (or its cavity or vacuum) represents the space or quarters.

14. The verse points out to the mental sacrifice (meditation) : the offering of sacrifice being God Himself, (*i. e.*, object of contemplation being Purusha). That meditation is to be done in the morning, evening and at midday. The verse shows also the division of the year into the three principal seasons.

When gods (the learned people) performed the sacrifice with Purusha as offering ; " Spring was the butter; Autumn, the oblation and Summer was the fuel." It has nothing to do with animal sacrifice. The three seasons include the three other seasons or they denote the three periods of day for performing meditation.

15. There must be fuel and the other materials of worship in a sacrifice. " Then seven were His enclosing sticks (the seven metres, Gayatri, etc., or the word sticks mean the seven planes or surroundings of the Universe, *viz.*; the sea, the atmosphere with atoms, the rain-water, the clouds, then another kind of Vayu or air, the rarified air called Dhananjaya (धनंजय) and the seventh, all-pervading ether;) and the three times seven were the kindling brands (nature—the three constituents of nature —or the mind, the five subtle elements, the five gross elements, the five senses of knowledge and the five senses of actions : the three constituents being very subtle being taken collectively). When gods (the Yogis) perform the sacrifice (meditation), they set their mind on the Purusha,

the seer. It is a metaphorical description and there is no trace of any human sacrifice in it.

16. This verse will explain the whole thing. See the Nirukta, 12, 40; in which the sage plainly says, it is the Brahmanas which take *pashu* in the sense of sacrificial animal, not the Nigama or Veda. It purports to this—"Those who have attained absolution in the eternal light of God are never overpowered by the darkness of ignorance." "The ascetics like the Yogis and learned sages (as of yore) who enjoy happiness or bliss with God) worship the Venerable One with knowledge, (*i. e.*, contemplate upon him and attain His knowledge)." They gaining glory obtain happiness unmixed with any grief or sorrow. Cf. here सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत्. These were the earliest religious ordinances, (first to be obeyed by them and then anything else was to be done). Thus the sage Yaska makes the whole matter clear in the first verse and the sixteenth verse of the Purusha Hymn.

The Purusha Sukta or hymn has given rise to many conjectures and surmises. Most of the European Sanskrita scholars assert that this hymn is of comparatively recent origin. It is pantheistic in view and appears to be an attempt to harmonize the two ideas of sacrifice and creation. Some say it celebrates the mystical immolation of Purusha, the origin of all creation, of which the Purushamedha or human sacrifice is an emblematical representation. Others declare that it exhibits and proves the incarnations of the Deity and image-worship. They have chiefly based their translations on the Commentary of Mahidhara (annotations full of Vamamargica ideas and impure thoughts). We shall examine these modern Commentaries passim and show that they are quite in contradiction to the comments and annotations of the ancient sages, Yaskacharya, etc. As to the pantheistic view of the translators criticisms we have had enough in section

on the "Creation of the Universe." See also the Chapter on the Upanishads. As to the recent origin of the hymn, it is their own (the translators') imagination. There is no trace of the incarnations of the Deity and image-worship in the Vedas. As it is the case with the Purusha Sukta that it is a literal statement of fact, not an allegory, so the idea of incarnation and image-worship, has its origin in the Brahmanas and the Puranas, not in the Vedas. See the Chapters on incarnation and image-worship. (Vol. II.)

We have given the explanations and translation according to the older authorities of the sage Yaska and the Brahmanas, in accordance with the general tenor of the Vedas. The first verse and the sixteenth verse are clue to the whole hymn. It is an allegorical description of the cosmology of the Vedas. The other metaphorical descriptions of the Deity may be compared with this hymn ; for instance सर्वत आनन ..... (having faces, etc., on all sides) : सहस्रपात्.....(having one thousand feet, etc.) : अज एकपात्..... (unborn, having no feet, etc.) : अपाणिपादो..... (having no feet, etc.,) and so forth ; which if taken literally, have no sense. Thus the general reader will see that we have given the Sukta according to the Vaidica Siddhanta. The Sanskrita reader should study the original hymn with comments on it from the Nirukta, etc., and then examine the purport we have given in the pure Vaidica style.

One or two verses from the Rigveda describing the embryonic state of the Universe may be useful to the reader.

नासदासीन्नोसदासत्तिदानीं.....
किमासीद् गहनं गभीरम् ।
इयं विसृष्टिर्यत आबभूव.....
यदि वा न वेद ॥
ऋ० वे० अ० ८ । अ० ७ । व० १७ ॥

The literal translation is as follows :—

There was not non-existent, nor existent : there was no realm of air, no sky beyond it. What covered in and when ? And what gave shelter ? Was water there, unfathomed depth of water ?

Death was not there (no divider of day and night .....etc.)

That one thing, breathless, breathed by its own nature, etc., etc.

All these verses purport to the conception of a beginning of all things and of a state previous even to all existence. The effect (the visible Universe or *Sat*) was not there in the beginning, neither there was *Asat*—the void invisible to the naked eyes, because it was not in use then. In fact, there was nothing then, except the Almighty Creator and the invisible material out of which He fashioned this Universe.

God, the first origin of this creation, who formed this Universe, also supports and dissolves it in its original. He is lord of it.

The whole Universe is in Him, the All-pervading, like Akasha. The individual soul who knows Him attains to the maximum of bliss. He who does not know Him remains destitute of all happiness. The whole hymn (Rigveda, X, 129) refers to creation of the Universe and its embryonic state. The Sanskrita reader should study the whole beautiful hymn in the original with its Vaidica explanation.

Thus we have briefly described the Vedas and the general reader will form an idea of these sacred writings for himself. Their contents will be described as we shall proceed further.

Conclusion.

The salient points in this chapter to be brought to the notice of the critic are:—

The Swara, Chhandas and Rishi of a Mantra or Mantras. Special attention should be paid to the explanation of the term *Dewata* in the Karma Kanda, Upasana Kanda and Jnana Kanda. The reader should very carefully study the portion of Nirukta (Daiwata Kanda) on the point. The next most important point is the theology of the Vedas. It is pure monotheism. Particular attention should be paid to the age of the Creation of the Universe and to the age (if any) of the Vedas, as it is proved by Science (Geology, Anthropology and Astronomy including the Astronomy of the Aryas) and the Purva Mimansa of Jaimini and the Vedas themselves. A careful study of the Purusha Sukta or the famous Purusha Hymn is quite indispensable to understand, the creation or transformation or development of the Universe, on a scientific basis. In fact, the study of the Angas and the Upangas is quite essential to understand the Vedas including the Purusha Sukta and the other intricate and abstruse subjects.

The Chapter on the Vedas ends with a prayer to the Almighty from the Yajurveda, Chapter 30, Mantra 3.

विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥
यजुर्वेदे । अध्याये ३० । मंत्रः ३ ॥

CHAPTER III.

The Brahmanas of the Vedas.

THE sacred literature of the Aryas is divided into two great classes, namely, Shruti and Smriti. The former includes the four Vedas (Rigveda, Samaveda, Yajurveda and Atharvaveda), revealed through Divine Agency, the agents being the sages, the seers of the Mantras, not their composers, and the latter, (the Brahmanas including Shrauta Sutras, Angas, Dharma Shastras and Darshanas), delivered through human authors, their composers. The Vedas are regarded as what were eternally existing, and in time seen or heard by the Rishis, not composed or arranged by them. They are thus a divine revelation in the highest and fullest sense of the term. The Brahmanas including the Shrauta Sutras, Dharma Shastras and Darshanas, with no bated breath, proclaim the supreme authority of the Vedas, as the word of Holy God. See the Shatapatha Brahmana.

"Prajapati beheld all beings in this triple Vaidica science. For in it is the soul of all metres, of all hymns of praise, of all breaths of all the gods. This indeed exists. This is that which is mortal. Prajapati reflected "All beings are comprehended in the triple Vaidica science : come let me dispose myself in the shape of triple Vaidica science. He arranged the verses of the Rigveda. Twelve thousand Vrihatis, and as many Rik verses which were created by Prajapati stood in rows in the thirtieth class. Since they stood in the thirtieth class, there were

thirty nights in the month." See also the Taittiriya Brahmana, III, 12, 9, 1. The reader here will mark the mode of description in the Brahmanas. It is generally the case with almost all the Brahmana treatises. The Vedas are regarded as having been seen, perceived or heard. They are thus most holy. The other sacred books called Smriti are also holy, composed by the sages. But whenever the Brahmanas, etc., appear to be inconsistent with the Vedas, their authority is at once overruled, as in the presence of what cannot be gainsaid. The authenticity of the commentaries of the Vedas, called in Sanskrita, the Brahmanas, *viz.*; 6 Angas, 6 Upangas, 4 Upavedas, and 1127 Shakhas, all composed by Brahma and other sages, lies in their adherence to the original texts of the Vedas, the least departure from which annihilates their authority. The Vedas are the treasury of science and morals revealed by God. They are self-evident truth, admitting of no doubt and depending on the authority of no other book—the other sacred books depending on them for their life and sustenance.

The various schools of philosophy (Purva Mimansa, Uttara Mimansa, Sankhya, Yoga, Nyaya and Vaisheshika) acknowledge the authority of the Vedas as divine and absolute. To call their authority in question is to call in question the power and will of the Almighty. Thus we see that those sacred works which are known as the Vedas, constitute by universal consent the highest authority among the Aryas. The Brahmanas, the Commentaries of the Vedas, sometimes with something extraneous or additional to them (the Vedas) and sometimes something interpolated or misrepresented in them (the Brahmanas), are unmistakably of a far far later age than their respective Mantras (the Vedas) revealed to the sages of yore. They quote largely from the latter (Vedas).

The Brahmanas are the oldest prose compositions now extant of the Aryas. The Vedas date back to eternity but the Brahmanas were composed in time, and hence are not eternal. The former are apaurusheya and the latter paurusheya (composed by human beings). Panini, the great and authoritative Sanskrita grammarian, clearly states that there are old and new Brahmanas. One Brahmana quotes another sometimes not in support of its doctrines but in order to refute it. Compare the Tandya Brahmana and the Kaushitaki Brahmana on this point. There must have been, as we may learn from Panini and Patanjali's Mahabhashya a much larger number of Brahmanas belonging to each Veda; and even Sayana who lived only about 400 or 500 years ago, was acquainted with more than we have now. Some of the Brahmanas were, as a matter of fact, lost, and others changed in their various recensions so as to differ greatly.

The Shrauta Sutras and the Smritis which ought to agree with and to be founded only on the Vedas, are found to be, in some cases, not consistent with, and in other cases, not founded on them (the Vedas). But the Vedas are the highest authority and none of the objections made (as changes in them, their recensions, etc., because there were no changes in them or there were no recensions of them) could apply to them (the Vedas). They are faultless from all eternity, evident by themselves and as they were revealed they are unaffected by the faults of the human authors.

There are customs in the Smritis, etc., which can be proved to depend on selfish motives and contrary to the Vedas, but there were no changes in the Vedas themselves. There are certain rules of interpretation, etc., formulated by Jaimini and the other ancient sages which enable us to arrive at the truth. See the section on the

Rules of Interpretation. In describing the Brahmanas, it must be remembered, that there is a common stock in the Brahmanas of each Veda. The same ceremonial is described, the same doubts are raised, similar solutions are proposed, and many chapters are repeated in the same words. Before each recension took its present shape (and few of these numerous recensions have been preserved to us), they must have rolled from hand to hand, sometimes losing old, sometimes gathering new matter.

Each Veda has its own Brahmanas or Brahmana which contain or contains the expositions or teaching of their or its Veda. It should also be noted that while a whole work consisting of many chapters or books is called a Brahmana, sometimes each section of the several books or chapters is individually styled a Brahmana. See the Shatapatha Brahmana. It may seem somewhat confusing to a beginner, but patient study would solve all such difficulties.

The Rigveda Brahmanas.

Of the Brahmanas that were handed down in the school of the Bahwrichas (*i. e.*, "possessed of many verses)," as the followers of the Rigveda are called, two have come down to us, *viz.*, those of the Aitareyins and the Kaushitakins. The Aitareya Brahmana and the Kaushitaki (or Sankhyayana) Brahmana evidently have for their ground work the same stock of traditional exegetic matter. They differ, however, considerably as regards both the arrangement of this matter and their stylistic handling of it, with the exception of the numerous legends common to both, in which the discrepancy is comparatively slight. There is also a certain amount of material peculiar to each of them. The Kaushitaki is, upon the whole, far more concise in its style and more systematic in its arrangement. It consists of

thirty chapters (adhyayas) : while the Aitareya has forty, divided into eight books (or pentads, panchikas of five chapters each). In the last portion of the Aitareya Brahmana occurs the well-known legend of Shunahshepa, whom his father Ajigarta sells and offers to slay.

Some say (and it seems a probable case) the last ten chapters of the Aitareya Brahmana are a later addition. The legend of Shunahshepa occurs in this last portion. Besides, this legend does not occur in the Kaushitaki Brahmana. There is no trace of this legend in the Rigveda. Shunahshepa is the author of the hymns in the Rigveda : he is not the deity of those hymns. See the Rigveda, the Nirukta and a full discussion on the human sacrifice in the chapter on it. While the Aitareya deals almost exclusively with the Soma sacrifice, the Kaushitaka, in its first six chapters, treats of the several kinds of Haviryajna or offerings of rice, milk, ghee, etc., whereupon follows the Soma sacrifice in this way, that chapters (7—10) contain the practical ceremonial and (11—30), the recitations of the hotar. The Aitareya Brahmana is ascribed to the sage Mahidasa Aitareya (son of Itara), also mentioned elsewhere as a philosopher ; and it seems likely enough that this person arranged the Brahmana and founded the school of the Aitareyins. The sage Kaushitaki is the author of the Kaushitaki Brahmana.

Each of these two Brahmanas is supplemented by a "forest portion," or Aranyaka. The Aitareya Aranyaka consists of five books (Aranyaka), three of which, the first and the last two, are of a liturgical nature, treating of the ceremony called Mahavrata or great vow. The second and third books, on the other hand, are purely speculative, and are also styled the Bahwricha Brahmanopanishad. Again, the last four chapters of the second

book are also referred to as the Sanhitopanishad. The fourth and fifth books are ascribed to Ashwalayana and Shaunaka respectively. There are two different recensions of the Kaushitaki Aranyaka, a shorter one consisting of nine and a longer one of fifteen Adhyayas. Four of these variously placed at the beginning or end or after the second Adhyaya, constitute the highly interesting Kaushitaki Brahmanopanishad. The remaining portions of the Aranyaka seem to correspond, to some extent, to the ceremonial sections of the Aitareya Aranyaka.

Of Kalpa Sutras, or manuals of sacrificial ceremonial, composed for the use of the Hotar priest, two different sets are in existence, the Ashwalayana and the Sankhyayana Sutra. Each of these works follows one of the two Brahmanas of the Rik as its chief authority, *viz.*, the Aitareya and Kaushitaka respectively. Both consist of a Shrauta and a Grihya Sutra. The Ashwalayana Shrauta Sutra consists of twelve, the Grihya of four, Adhyayas. The Sankhyayana Shrauta Sutra consists of eighteen Adhyayas. The Grihya Sutra consists of six chapters.

The Kaushitaki Brahmana contains two dialogues of some interest, one in which Indra instructs Pratardana in theology, and another in which Ajatashatru, King of Benares, communicates divine knowledge to a priest called Balaki. In this Brahmana there is a passage implying a special prominence given to a deity who came afterwards to be known as Shiva. He is called Ishana and Mahadeva. The passage may be an interpolation, as the modern Shiva is not one of the Vaidica gods.

The Aitareya Brahmana ends with a most remarkable spell, the use of which properly would lead to the total ruin and destruction of one's enemy. The spells, magic and witchcraft in the Brahmanas are extraneous

to the Vedas. There is no trace of magic, etc., in the Vedas. Witchcraft, sorcery, charms and spells can have no place in the Book of God. See the chapter on witchcraft, etc., and the Atharvaveda, Vol. II.

The Samaveda Brahmanas.

The Brahmanas of the Samaveda are much interesting. They dwell upon a variety of subjects which help to throw much light on the state of Aryan society at a very remote period of its history. Unlike the Brahmanas of the Yajurveda, which are mostly exegetic in their character, those of the Samaveda adopt an independent course, and afford exposition of matters which have no necessary connection with their hymnology.

The following are the principal Brahmanas of the Samaveda—the Panchavimsha, the Shadvimsha, the Samavidhana, the Arsheya, the Devatadhyaya, the Upanishad, the Sanhitopanishad and the Vamsha. Their number is usually fixed at eight; but within the last few years one new Brahmana has been discovered—the "Jaiminiya or Talavakara Brahmana."

The most considerable of the Sama liturgy is the Tandya otherwise called the Praudha or Mahabrahmana which, from the number of chapters contained in it, is likewise named the Panchavimsha Brahmana. Its subject is an exposition of the ritual details of the Soma sacrifices, including the Ekaha, the Ahina and the Satras, by the performance of which heaven (bliss or happiness according to the Purva Mimansa), and other rewards are obtainable. In connection with these the work recounts a variety of legends of great interest in regard to certain grand sacrifices performed on the banks of the Saraswati and Drishadwati at a very remote period of antiquity and gives us an insight into the ceremonials called Vratyastomas by which the people of Aryan origin,

not living according to the Aryan system, and the other Mlechhas obtained admission to the Aryan community. It makes mention likewise, of the Naimishiya Rishis, Parantara, King of Koshala, of Trisadasya, Purukutsa, of Nami (one of the ancestors of Janaka), prince of Videha and of Kurukshetra and Yamuna. These, coupled with the absence in it of the names of Janaka, Kurupanchala and the like, afford important evidence regarding the age when the work was composed and first recited.

The Shadvimsha Brahmana being a supplement to the Panchavimsha Brahmana—its last chapter which also bears the title of Adbhuta Brahmana or book of marvels is rather interesting. The fifth chapter of the work is peculiar. It treats of all manners of portents and evil influences, as the fall of meteors, the appearance of comets, rainbows and haloes, upheaval, depression or quaking of the earth, etc. Some of the portents named are of a highly marvellous (or rather of a very fanciful) character, such as the shaking of temples, laughing, weeping, winking, sweating, dancing and singing of idols, etc. It adverts to names and circumstances which indicate that it was compiled at a much later time than the chapters which precede it. Here the reader will mark the idolatry of the Brahmanas : (probably these miracles or marvellous descriptions are later interpolations in the Brahmana treatises). There is no trace or mention of temples, idols or images of gods, etc., (chaityavandanadi) in the Vedas. See the chapter on the image-worship, Vol II.

The Samavidhana Brahmana is a treatise on expiation and Achara or customs in three chapters. There are ceremonies mentioned in the Samavidhana which are intended to destroy enemies—a thing quite contrary to the teachings of the Vedas. Great restrictions are placed

upon the occupations that a Brahmana is allowed to follow; and serving in temples is added to the list of degrading professions. Are not these temples later introductions or interpolations in the Brahmanas? A good deal of space is given to the manufacture of amulets and the performance of magical ceremonies to destroy enemies, as described above. This our third Brahmana of the Samaveda contains a rich store of legends. The reference to Krishna Devakiputra is significant. All the above points, (*viz.*, the mention of temples in it, the manufacture of amulets and performance of magic ceremonies, mention of Krishna, etc.), prove this Brahmana to be a modern production.

The Arsheya Brahmana is practically an index of the contents to the Samaveda, and as such might be called an Anukramani, composed with the view of helping the memory in the reciting of the various chants or Samans of which it consists.

The Vamsha Brahmana is a brief tractate, consisting of the names of the various professors or teachers (Acharyas) of the Samaveda, together with those of their predecessors back to the founders or original teachers or Brahmadi. It is a mere roll-book of the heads of the Samaveda teachers or heads of schools from the beginning down to the writer of the tractate, with a salutation to them all.

The Dewatadhyaya Brahmana consists of rules with examples for the ascertaining of the duties of the Sama verses chanted. It refers also to the four Yugas or ages of the world and to a day of Brahma, such as is found in Manus' Institutes.

The Sanhitopanishad Brahmana consists of a single chapter in five brief sections.

The Kenopanishad forms a part of the lately dis-

covered Jaiminiya or Talavakara Brahmana. It contains also the famous Chyavana story.

The last Brahmana which we have to notice is the Chhandogya. Of the first two chapters of the Chhandogya Brahmana, the first includes eight Suctas on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addressed to his bride. "Whatever is thy heart the same shall be mine, and this my heart shall be thine."

यदेतद् हृदयं तव तदस्तु हृदयं मम ।
यदिदं हृदयं मम तदस्तु हृदयं तव ॥

The last Sucta of the second chapter is the concluding Mantra of the marriage ceremony, in which a general blessing is invoked for all concerned.

There are three Shrauta Sutras, which attach themselves more or less, closely to the Panchavimsha Brahmana:—Masaka's Arsheya Kalpa, which gives the beginnings of the Samans in their sacrificial order, thus supplementing the Arsheya Brahmana, which enumerates their technical names; and the Shrauta Sutras of Latyayana and Drahyayana, of the Kauthuma and Ranayaniya schools respectively, which differ but little from each other, and form complete manuals of the duties of the Udgatars.

Another Sutra, of an exegetic character, the Anupada Sutra, likewise follows the Panchavimsha, the difficult passages of which it explains. Further, two Grihya Sutras, belonging to the Samaveda, are Drahyayana Grihya, ascribed to Khadira, and that of Gobhila, with a supplement entitled Karmapradipa by Katyayana. If the Samaveda has thus its ample share of Brahmanica literature, it is less richly supplied with Sutra treatises.

The last eight chapters of the Chhandogya Brahmana form the Chhandogya Upanishad. The contemporaniety of the Chhandogya with the Vrihadaranyaka is shown in general by the community of the names in the two works, as Shwetaketu, Ashwapati, etc., as also the identity, generally complete, of its seventh book with corresponding passages in the Vrihadaranyaka.

NOTE.—The Vrihadaranyaka constitutes the 14th book of the Shatapatha Brahmana. The last six lectures form a theological treatise entitled the Vrihadaranyaka Upanishad or the Vajasaneyi Brahmana Upanishad.

The Yajurveda (Vajasaneyi Sanhita) Brahmana.

To this Veda belongs the Shatapatha Brahmana or 100 path Brahmana, so called because it consists of 100 paths or sections, each called a Brahmana. It is the best known, the most important and most significant of all the Brahmanas. We shall have occasion to quote from this Brahmana and the Taittiriya Brahmana of the so-called Black Yajurveda (in contradiction to the White Yajurveda), while treating of the Mritakapitrishraddha and animal sacrifice. See the Chapters on the Mritakapitri shraddha and sacrifice.

N. B.—The Black Yajurveda cannot be included in the Vedas. See the Section on the Brahmanas are not Vedas. To the so-called Black Yajurveda belongs the Taittiriya Brahmana otherwise called the Kathaka Brahmana. Forming part of it are the Taittiriya Aranyaka and the Taittiriya Upanishad. Among other subjects, the Shatapatha Brahmana and the Taittiriya Brahmana give an account of the creation of man and the origin of caste. See the Shatapatha Brahmana and the Taittiriya Brahmana, ii, 1, 4, 11 and III, 12, 9, 2, respectively.

There are two recensions of the Shatapatha Brahmana, *viz.*, the Madhyandin, divided into fourteen and the Kanwa into seventeen books (Kandas).

In Kalpa Sutras, the Black Yajurveda is particularly rich. They are almost entirely confined to the Taittiriya School. The only Shrauta Sutra of a Charaka School which has hitherto been recovered is that of the Manvas, a sub-division of the Maitrayaniyas. The Manava Shrauta Sutra seems to consist of eleven books, the first nine of which treat of the sacrificial ritual, while the tenth contains the Shulva Sutra and the eleventh is made up of a number of supplements (Parishishta). The Manava Grihya Sutra is likewise in existence. Of Sutra works belonging to the Kathas, a single treatise, the Kathaka Grihya Sutra is known. As regards the Taittiriyas, the Kalpa Sutra most widely accepted among them was that of Apastamba. It consists of thirty Prashnas (questions); the first twenty-five of these constitute the Shrauta Sutra; 26 and 27, the Grihya Sutra; 28 and 29, the Dharma Sutra, and the last, the Shulva Sutra.

The Brahmana of the Atharvaveda.

The only Brahmana of the Atharvaveda is the Gopatha Brahmana. It consists of two parts, the first of which contains cosmogonic speculations interspersed with legends, apparently taken from the other Brahmanas, and general instructions on religious duties and observances; while the second part treats, in a very desultory manner, of various points of the sacrificial ceremonial. The contents of this Brahmana are a medley, derived from various sources. It is said its essential feature is incantations, as downfall of an enemy, etc., a thing unknown to the Atharvaveda. See the Chapter on Magic, etc., Vol. II.

The Kalpa Sutras belonging to this Veda comprise both a manual of Shrauta rites, the Vaitana Sutra and a manual of domestic rites, the Kaushika Sutra. The last Sutra work to be noticed in connection with this Veda is

the Shaunakiya Chaturadhyayika, being a Pratishakhya of the Atharva Sanhita, so-called from its consisting of four lectures (Adhyayas).

Thus we have given only the names of the important Brahmanas and the Shrauta Sutras, and noticed, in brief, some of the important topics or points. The reader, to obtain the whole information, must make large use of the original texts and commentaries of the voluminous works.

Authors of the Brahmanas and their age.

The Aitareya Brahmana was written towards the beginning of the 17th century (Samvat 1613 or thereabout).

त्रिदशाङ्कधरामिते गतेऽब्दे मधुमासे दशमीतिथौ सुधांशौ ।
महिदासबुधः परोपकृत्यै चरणाध्यूहमिदं व्यकारि काश्याम् ॥

This Shloka is found in the Pratishakhya of the Yajurveda in the end of Charanavyuha Parishishta. (See the Benares Edition, 1883, of the Pratishakhya of the Yajurveda).

The Encyclopedia Britannica, Ninth Edition, says:—The last ten Adhyayas of the Aitareya Brahmana are clearly a later addition,—though they must have already formed part of it at the time of Panini (400 B. C. ?), if, as seems probable, one of his grammatical Sutras, regulating the formation of the names of Brahmanas, consisting of thirty and forty Adhyayas, refer to these works.

The Tandya Brahmana of the Samaveda was composed by the sage Tandi. It makes mention of Nami, etc., (ancestors of Janaka). From which it appears that it must have been written before the Shatapatha Brahmana. The Shatapatha Brahmana of the Yajurveda was written by the sage Yajnavalkya, the contemporary of the King Janaka, Shatyayayana, and Katyayana, the successor of Panini.

गवियुधिभ्यां स्थिरः ॥ ८ । ३ । ९५ । पाणिनि ॥

वासुदेवार्जुनाभ्यां वुन् ॥ ४ । ३ । ९८ । पाणिनि ॥

From these aphorisms, it appears that the sage Panini was probably a contemporary of Arjuna. Arjuna was born in the 7th century of the Kali age. See the Rajatarangini, 1, 50.

"शतेषु षट्सु सार्धेषु त्र्यधिकेषु च भूतले ।
कलेर्गतेषु वर्षाणामभवन् कुरुपाण्डवाः ॥

Janmejaya according to the aphorism एजेःखश् ॥ ३ । २ । २८ पाणिनि ॥ was born in the 8th century of the Kali age. Thus time of Panini is the 8th century of the Kali age. The sage Yaska was born in the 12th century and Katyayana in the 10th century of the Kali age. Thus this Brahmana is most probably a very old Brahmana. The Shatapatha Brahmana was composed by the sage Yajnavalkya. See Shanti Parva, Mahabharata. All this is according to Shri Satyavrata Samashrami of Calcutta. See his discussion on the age of the Brahmanas.

The Gopatha Brahmana composed by the sage Gopatha belongs to the Atharvaveda. Its contents are a medley derived from various sources. Probably, it is one of the most modern works of its class. The contemporaniety of the Chhandogya with the Vrihadaranyaka is shown in general by the community of the names in the two works; Pravahana Jaiwali, Ushashti Sakryayana, Shandilya, Satyakama Jabala, Uddalaka Aruni, Shwetaketu and Ashwapati, as also the identity, generally complete, of its seventh book with corresponding passages in the Vrihadaranyaka.

As far as we can we have given the probable dates of the principal Brahmanas. Further inquiries and researches will, most probably, lead to their ultimate confirmation.

Nature and contents of the Brahmanas.

Generally speaking, the Brahmanas consist of regulations regarding the employment of the Mantras in the worship, including especially the various and very numerous sacrifices. They expound the etymology and meaning of the terms used, the esoteric meanings of the rites performed, all of which are interspersed with stories or legends illustrating or enforcing these various significations. They consist of "for the most part of mystical, historical, mythological, etymological and theological discussions." The Brahmanas contain the oldest rituals, the oldest philological notes and the oldest legends or myths. In many cases, the simple worship of the Vedas is changed into an artificial, complicated, ceremonial or ritualistic religion. Sometimes the description of the sacrifices contained in the Brahmanas is so incomplete and obscure, in the best cases so disjointed and unsystemetic, so frequently interrupted by remarks and comments on the mystical signification of the sacrifice and its constituent acts that it would appear almost impossible for the sacrificer to feel assured of having done exactly what he ought to have done unless he had some other help to guide him. Such a help existed at a very early time immediately following on the composition of the chief Brahmanas in the Kalpa Sutras and the Purva Mimansa of Jaimini. There were many circumstances which rendered the task of the Sutra writer a by no means easy one. And all these difficulties are solved in the Purva Mimansa of the sage Jaimini. The Brahmana mess is said to contain five ingredients.

There is Vidhi (injunctions) in it, there is Nishedha (prohibitions) in it, and there is Arthavada (explanatory passages) in it. The translation of Arthavada by "explanatory statement" is not quite adequate, as Arthavada is defined as comprising all those sentences which either

contain a praise (Stuti) of the things enjoined by Vidhi or a blame (Ninda) of the things prohibited by Nishedha.

The Vidhis are the injunctions, Vaidica passages which impel men to perform a certain action in expectation of a certain result. The Nishedhas are the injunctions prohibiting a thing to be done. All these Vidhis and Nishedhas (Mantras) are described and explained in the Brahmanas. As regards Mantras, the question presenting itself is "in what relation do they stand to the sacrificial action? In what manner do they help the latter?" And it is within the province of the Brahmanas to describe and explain the above relation and manner of helping.

The fourth ingredient is the Para kalpa or the performance of rites in olden times. It includes in it stories of the fights of the Devas and Asuras, and legends concerning sacrifices performed by gods.

The last ingredient is the Parakriti (achievement or feat of another). It includes stories of renowned priests, what successes they accomplished, what gifts they received, what blessings they conferred and what curses they inflicted.

Religion of the Brahmanas.

Firstly. The changes the Vaidica religion underwent—

A careful anyalysis of the religion as found in the hymns of the Vedas, will show that the ancient Vaidica sages worshipped one God under various names, Indra, Agni, Vayu, etc.

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
ऋ० वे० मं १ । अनु० २ । सू० १६४ । मं ४६ ॥

The primary doctrine of the Vedas is the Unity of God. There is in truth, say repeated texts, "but one

Deity, the Supreme Spirit, the Lord of the Universe, whose work is the Universe." He is perfect truth; perfect happiness, without equal; immortal, absolute unity; whom neither speech can describe nor mind comprehend; all-pervading; all-transcending; delighted with His own boundless intelligence; not limited by time or space; without feet, moving swiftly; without hands, grasping all worlds; without eyes, all-surveying; without ears, all-hearing; without an intelligent guide, understandiug all; without cause, the first of all causes; all-ruling, all-powerful; the creator, preserver, transformer of all things.

स पर्यगात् ॥ etc.

अपाणिपादो जवनो ग्रहीता ॥ etc.

"Let us meditate the adorable light of the Divine Ruler, may it guide our intellects!"

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात् ॥

(The verse is the same in all the Vedas). From the fuller forms of the same verse, it is plain that light alluded to is the Supreme Maker. The word Savita also means the Sun, but here it means the Almighty God. In the same manner, the words Agni, etc., have two meanings—God Himself and the element fire, etc., and a meaning is to be assigned to a word in accordance with its context in a sentence or paragraph. See the preceding chapter on the Vedas. It is not the worship of the powers of nature, but the worship of Nature's God, which the Vedas inculcate upon the human beings. But the pure Vaidica religion of the Vedas began to be corrupted by the incorporation or assimilation of the new religious doctrines of the modern sacred books of the modern Hindus, especially the Puranas and Tantras. The pure monotheistic worship of the Vedas became much more formal, ritualistic and complicated—polytheistic, pantheistic, idolatrous, sabaistic,

totemistic, demonolatric, etc., etc., in which the creation began to have share in the worship of the creator. Man worshipped not only his Maker (God), but various gods, deified heroes, his dead ancestors, heavenly bodies, idols, demons, ghosts and goblins, birds and beasts, trees, plants, etc. At last he began to think to be God himself, and this pantheistic faith, in some cases, spurned all religion and salvation as unnecessary. Magic (spells, charms, witchcraft, sorcery) was mixed up largely with his religion. As was his religious faith, so he began to comment on the Vedas, as an authority for his practice and theory.

A summary of the principle changes in religion since Veda may be given :—

The neglect of the principle of monotheism;

The neglect of one God, and the introduction of other gods;

The worship of deified mortals and the incarnations of God;

The introduction of new sects and the attempt to exalt individual gods at the expense of the others;

The doctrine that *faith* in a particular god is more efficacious than contemplation, ceremonial observance, or good works;

The use of a new ritual instead of the Vedas;

The worship of the images is superior to all other forms of religion.

In the Brahmanas (except in a few cases of apparent interpolations) there is no reference to public temples. The worship is solemnised in the open air. The Brahmanas, in general, consisted of regulations (viniyoga) regarding the employment of the Vaidica Mantras in the worship, including especially the various and very numerous pure sacrifices of the Vedas. But some of the Brahmanas (or rather interpolations, misrepresentations or misinter-

pretations in them), and especially their Shrauta Sutras began to lay down and describe, in detail, the impure and filthy slaughter of human beings and animal sacrifices. The ancestor-worship was also introduced latterly. In certain cases the one sacrifice extended over many years. It goes without saying that such required elaborate preparation and entailed enormous expense, when they extended only over a few weeks, not to speak of years. Open table had to be kept for all Brahmanas who chose to come, alms to be given on a most extravagant scale, games organised, and gifts made of cattle, gold, silver, beds, various kinds of utensils and garments. That was not all that was demanded of the people, but the poor dumb creatures, horses, goats, asses, etc., were immolated in numbers for the sins and for the supposed good of others. It was supposed that not only the sacrificer but also the offered victims went to heaven on the performance of the sacrifice. There are Arthavadas, (the explanations of the Mantras and rites), Ninda (censure) and Stuti (praise) in the Brahmanas, but they are highly exaggerated and amplified in the Puranas beyond human imagination and pure reason. Thus there is a difference between the religion of the Vedas and that of the Brahmanas, but there is a gulf of difference between the religion of the Vedas and that of the Puranas.

Secondly. The cheif points of difference between the Vedas and the Brahmanas. It will repay the reader well if he compares the contents of the Vedas given in the preceding chapter on the Vedas with those of the Brahmanas given in this chapter and the contents of the Brahmanas and the contents of the Vedas with those of the modern Puranas. This will enable him to arrive at the conclusion that the teachings of the Vedas are universal and comparative truths. They are ordained for all time and for all space. They are cosmopolitan.

The chief points of difference between the Vedas and the Brahmanas—

The worship in the Brahmanas became much more formal, ritualistic and complicated.

Vaidica religion at no time was idolatrous: Some of the Brahmanas make mention of idol-worship and temples; but these are later interpolations in them;

There is no mention or trace of incarnation of God and the worship of deified mortals in the Vedas. Some say there is mention of the Matsya *avatara* or first incarnation of Vishnu in the form of a fish to recover the Vedas lost during the deluge in the Shatapatha Brahmana. There is mention of the story of the Deluge in the Shatapatha Brahmana, (I, 8, 1, 1). This story, with striking variations, is also given in the Mahabharata, the Matsya Purana, the Bhagavata Purana and the Agni Purana, but the Shatapatha Brahmana does not say anything of any deity being *incarnate* in the fish.

The word Shráddha does not occur in the Vedas or in the ancient Brahmanas. It is, therefore, a word of modern origin. Obsequial offering to ancestral manes has no place in the Vedas. There is mention of the Pitriyajna in the Vedas, but there it means the entertainment of the living and the learned in proportion to their worth. The later Shrauta Sutras make mention of the worship of the dead forefathers, but whenever they appear to be incontradiction to the Vedas, their authority is at once overruled.

There is no trace or mention of human or animal sacrifices in the Vedas. Some of the Brahmanas and the Shrauta Sutras describe them in detail, but as far as the Brahmanas go, the human or animal slaughter seems to be later interpolations, misrepresentations or misinterpretations in them. The same may be said of Surapana (the use of alcohol). There is mention of the

Somapana or drinking of the Soma juice in the Vedas, but their is no reference to Surapana. The use of flesh and wine is the Leela (sport or pastime) of the modern Vamamargees.

The last important point is magical spells and charms, talisman or necklace, etc., sorcery, witchcraft, etc. On the authority of Sayana and other modern commentators, some of the Sanskrita Scholars assert that there is mention of magic in the Vedas, but we shall show further (on) that according to the interpretations based on the Angas and Upangas, there is no trace of such things in the Book of God. We shall take each and every topic and discuss it at length, quoting our authorities from the the modern commentators and from the Vedas and their Angas and Upangas, in favour of or against a point. The authorities will be quoted from the Vedas, etc., and the original texts will be translated according to the Vaidica Siddhantas based on the Angas and Upangas. At the same time we shall give the comments and glosses based on Sayana, Mahidhara and Uwwata and their translations. The reader is requested to wait for full discussions.

For human sacrifices, the cow and bovine sacrifices and horse sacrifices in the Brahmanas, see the chapter on Sacrifice.

Immortality, Future life, and Transmigration in the Brahmanas, see the chapter on it.

For ancestral worship, see the chapter on it. Thus gradually step by step, the critic will have to examine each and every topic.

Prayers in the Brahmanas.

Prayer is the very essence of Religion. Without prayer there can be no religion. In the higher forms of religion, the object will be principally spiritual though by

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no means exclusively so. In the Brahmanas, some of the prayers were for secular and worldly things, and others were for spiritual gains.

The following from the Aitareya Brahmana is a good specimen of a Brahmanic prayer—"Finally he prays for increase in cows, horses, and progeny, with the words "cows, may ye be born here! Horses, may ye be born here! Men, may ye be born here! May hero sit a hero (my son), as a protector of the country, who presents the priests with gifts, consisting of a thousand cows. He who thus prays, will be blessed with plenty of children and cattle."

Aitareya Brahmana, VIII, 11.

The following prayers from the Shatapatha Brahmana are more spiritual. They have a special interest of their own.

"Everreturning Agni, turn thou back unto me, with life, with vigour, with offspring, with riches, with gain, with wisdom, with wealth and with prosperity! O Agni, Angiras! May thine be a hundred courses, and a thousand returns: with increase of increase bring back what was lost by us, and bring us again riches! Return again with sustenance, again O Agni, with food and life, guard us again from trouble! with wealth return, O Agni, overflow with the all-feeding stream on every side—that is 'with all this return thou to me!" Shatpatha Brahmana, VI, 7, 3, 6.

Here is a prayer for pardon of prenatal sins:—Taittiriya Brahmana, III, 7, 12, 3, 4.

"May Agni free me from the sin which my mother or father committed, when I was in the womb. If I bruised my mother or father while sucking, delighted, when an infant, may my parents not have been injured thereby."

Sins, its penances and its cure in the Brahmanas.

A sense of rightness and wrongness is met with all over the wide world. All have morality. In all times and everywhere violations of these moral duties or obligations have been adjudged worthy of punishment. Penances or expiations were them known as now. It may be of interest to look into the penances emphasised in the oldest prose compositions of the Aryas. For specimens of sins, expiations or penances we turn to the second chapter of the seventh book of the Aitareya Brahmana of the Rig-veda as it is specially devoted to the consideration of such subjects. Read the chapter in the original.

One of the sins to which, by negligence, they were continually exposed was the allowing the fire on the hearth to go out. It could be lighted by rapidly twirling an easily ignited stick in a hole in another stick or of course from another hearth on which the sacred fire was still burning. See the Aitareya Brahmana, VI, 6, 4, 13—15.

The reader is referred to the Aitareya Brahmana for the remaining sins, penances and cures. All of them refer to the Agnihotri's official duties. The longest and most interesting story in the Aitareya Brahmana is the well-known story of Shunahshepa. The mere telling of this story is said to save from sin. Those who wish for children should also have this story told them. They are said to be blessed with children.

The gods in the Brahmanas.

The gods in the Brahmanas are those of the Hymns. Some of the old gods are sliding into the mists of obscurity, while others are growing into greater prominence. Some of the Vaidica gods have assumed their Pauranica garbs in the Brahmanas. In fact, all the modern Puranas have their mythological germs in the Brahmanas.

The myths and arthavadas of the Brahmanas are highly exaggerated and amplified in the Puranas. Sometimes the abstract are changed into their concrete. Their number is thirty-three with Prajapati as the thirty-fourth. See the Shatapatha, Brahmana, IV, 5, 7, 2. See the Taittiriya Brahmana, Aitareya Brahmana and the Daiwata Kanda of the Nirukta on it. The reader should carefully compare the gods of the Vedas and the gods of the Brahmanas with those of the modern Puranas.

Conclusion.

We have described, in brief, the Brahmanas, and have given their names, probable age, authors, contents and religion, and we hope, it will enable our readers to have a correct idea of what those treatises consist. They are not Vedas, but they are commentaries by Brahmá and other sages of yore, on the Vedas. Sometimes there are apparent interpolations, misrepresentations and misinterpretations in them by later writers and sometimes they contain matter quite extraneous and additional to the Vedas, which can be proved only by a close comparison of the Brahmanas including the Shrauta Sutras with the original texts of the Vedas. As literary compositions they are voluminous works only to be mastered by hard labour and patient study. Let us see what estimate the European experts in Sanskrita literature have formed of these treatises. By general consensus Professor Max Müller is said to have stood head and shoulders over all others. In his ancient Sanskrita Literature he remarks : " These works deserve to be studied as the physician studies the twaddle of idiots, and the raving of madmen."

Max Müller in his Preface to Vol. III of the Rigveda with Sayana's Commentary writes :—

" Sayana though the most modern, is on the whole the most sober interpreter. Most of his etymological

absurdies must be placed to Yaska's account, and the optional renderings which he allows for metaphysical, theological or ceremonial purposes, are mostly due to his regard for the Brahmanas. These Brahmanas, though nearest in time to the hymns of the Rigveda, indulge in the most frivolous and ill-judged interpretations..... As the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sayana. Where Sayana has no authority to mislead him, his commentary is at all events rational." How the Professor became a *quasi*-Vedantin at the age of 76 years, we shall show in the chapter on the critical examination of the commentaries of Sayana, etc., and the translations and opinions based on them. Q. V. We have said more than once that the Purva Mimansa is the science of the Mantras and the Brahmanas. The characteristic feature of the Brahmanas consists in doubt, deliberation and discussion and the word *Mimansa* which afterwards became the title of Jaimini's philosophy, is frequently used in the Brahmanas to introduce the very problems which occupy the attention of Jaimini and his followers. It seems the Cambridge Professor was quite averse to the study of the Purva Mimansa, the Brahmanas and especially the Nirukta of Yaska. There is no lack of striking thoughts, of bold expressions, of sound reasoning and traditions, full of meaning, in these collections. Their study is of vital importance to the understanding of the Vedas.

Whether the Brahmanas are Vedas.

After describing, in brief, the Brahmanas, we proceed to discuss the question whether the Brahmanas are included in the Vedas. Here we shall quote our authorities from our ancient sages and modern authors, in its favour and against the point and finally prove that the four Sanhitas alone are the Vedas. Now let us see what are the Vedas, the Brahmanas and the Upanishads.

What are the Vedas.

इषे त्वोर्ज्जे त्वा.....
यजमानस्य पशून् पाहि ॥ यजु० वे० १ । १ ॥

Undoubtedly, this is the first Mantra of the Yajurveda. The glosses on this first Mantra are given in the Shatapatha Brahmana—

इषे त्वोर्ज्जे त्वेति.....
यजमाने बहूक्त्यः.....इत्येवैतदाह ।
शत० ब्रा० १ (७, १) ॥ etc, etc.

In the same way, one Mantra after another is taken and fully explained in the Shatapatha Brahmana. As Mallinatha has explained one Shloka after another in his commentary of Raghu Vansha, or as Bhagwan Patanjali comments, in detail, on the aphorisms of Panini in the Mahabhashya, in the same manner, it is done by Yajnavalkya in the Shatapatha Brahmana. The reader can see what are the Brahmanas.

What are the Brahmanas.

Rigveda and Aitareya Brahmana of Rigveda. } Like Shatapatha Brahmana, Aitareya Brahmana gives glosses on the Mantras of Rigveda.

अग्निमीळे पुरोहितं.....
यज्ञस्य देवमृत्विजं
होतारं रत्नधातमं
ऋ० वे० मं० १ । सू० २४ । मं० ३ ॥

अभि त्वा देव सवितरिति सावित्रीमन्वाह ।
इत्यादि । ऐ० ब्रा० प्रथम पंचिका १६ ॥

Its explanation is given in the 1st Panchika, 16 of Aitareya Brahmana. Thus generally, you will find glosses on the Mantras of Rigveda in the Brahmana by Itara Mahidasa. (See also Sayana's Introduction to this Brahmana.)

What are the Vedas and what are the Brahmanas.

Samaveda and Tandya Maha Brahmana. } अग्न आयाहि..... वर्हिषि ॥ साम वे० (प्रथमो मंत्रः) ॥

This is the first Mantra of Sama Veda. It is explained in the Tandya Brahmana by the sage Tandi.

अग्न आयाहि.....स्तोमः
ता० ब्रा० ११ । २ । ३ ॥

Atharvaveda and Gopatha Brahmana. } यदस्या..... शकुलाविव

Atharvaveda, 20, 136, 1.

Its gloss is found in the Gopatha Brahmana (Uttarardha), Prapathaka 6, 15. In the same way the other Mantras are explained by Gopatha in the Brahmana's Brahmana (Gopatha).

What are the Vedas.

Now the reader can easily see the difference between the Veda and the Brahmana. Had there been no Veda there would have existed no Brahmana. The existence of the Brahmanas depends on the existence of the Vedas. As no learned man has named the Mahabhashya of Patanjali Ashtadhyayi, but only the aphorisms of Panini Ashtadhyayi, or the Tika of Mallinatha Raghuvansha but only the original Shlokas of Kalidasa Raghuvansha, in the same manner, the original Mantras are the Vedas but not the Brahmanas.

What are the Brahmanas.

Sometimes Commentators become independent. They give in their commentaries things of their own age and sometimes Akhyayikas (narratives or stories) of their time. The myth of Shunahshepa is given in the Aitareya Brahmana but no trace of it is found in the Rigveda. The story is given in the Mahabharata and Bhagawata Purana in its prolix form. The same is the case with many stories of the Brahmanas. They are highly exaggerated and amplified in the modern Puranas.

Study of the Vedas (Swadhyaya) and Brahmanas.

Vedas and Brahmanas.

The treatment of studying sacred books or subjects shows us that the Vedas and the Brahmanas are quite different from each other. Had they been the same, the Brahmanas would have been included in the term Rig, etc. But since the word Brahmana is taken separately, it must be assumed that the Rig and the other Vedas are quite distinct from the Brahmanas.

यद्दचोध्यगीषत.....
ऋषयोऽगच्छन् ॥ तै त्ति ब्रा० २ । १० ॥
Again, यद्दचो धीते.....तर्पयंति तैत्ति० ब्रा० २ । १० ॥

Here the fruit or reward of reading or studying each book is given separate—which proves that the Vedas and the Brahmanas are wide apart from each other.

Again, मधुह्वाऽऋचः.....
अव्यवच्छेदाय ॥
शत० ब्रा० कां० ११ (५, ७) ॥

Here Itihas, Purana, Vakovakya, etc, are accepted distinct. The word Itihasa means the Brahmanas. Because while treating sacrificial rites, many stories of human beings are given in them which shows that the Vedas and the Brahmanas are two distinct things.

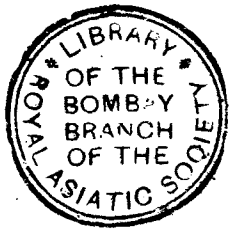
Application of the term Veda.

The application of the word Veda points out that Rig, Yajur, Sama and Atharva only are the Vedas, because the word Veda is applied only to them. If Aitareya, Shatapatha, Tandya and Gopatha were Vedas, then we should have met with such uses as Aitareya Veda, Shatapatha Veda, Tandya Veda and Gopatha Veda. But such uses are never seen. In the Mantras, Rigadi four words are found only with the word Veda. An ordinary person also says Rigveda, Yajurveda, Samaveda and Atharvaveda but he never says Aitareya Veda, etc. All this goes to prove that the Brahmanas are not the Vedas.

The following are some of the applications of the word Vedas:—

स इमानि त्रीणि ज्योतिष्यभ्यतपत्। तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्ताग्नेर्ऋग् वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ॥

शत० ब्रा० कां० ११ (५, ८) ॥



Again, तानि ज्योतीष्यभ्यतपत्तेभ्यः..... स्वरिति सामवेदात्।

ऐत० ब्रा० ५ पंचिका ३२ ॥

Again, अग्नेर्ऋग्वेदं वायोर्यजुर्वेदं। आदित्यात् सामवेदं ॥ गोपथ ब्रा० १।६ ॥

Again, भगवोऽध्येमि यजुर्वेदꣳसामवेद माथर्वणं चतुर्थमितिहास पुराणं..... सर्पदेवजनाविद्यामेतद् भगवोऽध्येमि ॥ छान्दोग्ये ७।१।२ ॥

Again, अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस, इतिहास पुराणं.....निश्वसितानि ॥ बृह० उप० २।४।१० ॥

What are the Brahmanas.

In the above passages and similar other passages, the word Veda is used only with Rigadi, not with others, from which it is plain that Rigadi only are the Vedas. It should be noted here that the words व्याख्यान and अनुव्याख्यान are used here for the Brahmanas only, because at that time Mahabhashya, etc., were not composed by Maharsahi Patanjali, etc., that they might have been named Vyakhana or Bhashya (glosses or comments).

Various applications of Veda.

Sometimes the word 'Veda' is used in the sense of learning विद्या, knowledge ज्ञान, etc., as, Ayurveda (science of medicine), Dhanurveda (military art), Gandharvaveda (music), Shilpaveda (mechanics), etc. Here Veda simply means Vidya ; Ayurveda means Ayurvidya, etc.

For example :—

पंच वेदान् निरमिमत । सर्पवेदम् पिशाचवेदम् । असुरवेदम्, इतिहासवेदम्, पुराणवेदम् इति । शत० ब्रा० प्रपा० १ ब्रा १ ॥

Sometimes the word 'Veda' is used in the sense of of Kusha grass—

वेदः.....

जुषन्ताम् ॥ अथर्व ७ । २८ । १ ॥

Here Veda means Kusha grass.

Thus the word 'Veda' is used in many senses. Therefore a sense must be attached to it by context. At first the word Veda was used in the sense of *vid* and this sense is found in the Veda itself—See Yajurveda, 19, 78.

वेदेन रूपे.....

मधु ॥

Here the word Veda is Adirudatta, therefore it means the three Vedas (Trayi Vidya). See Panini, 6, 1, 203.

वृषादीनाञ्च ॥

Atharvaveda, 4, 35, 6 ॥ 19, 9, 12.

यस्मिन् वेदाः निहिता

ब्रह्मप्रजापतिर्धाता लोकावेदाः.....

सर्वे मे देवाः शर्म यच्छन्तु ॥

Besides, there are many examples of the above use in the Brahmana, given above.

Take an example from the Gopatha Brahmana—

अग्नि मीळे..... इत्येवं.....ऋग्वेदमधीयते ॥
इषे त्वोर्जेत्वा.....इत्येवं.....यजुर्वेदमधीयते ॥
अग्न आयाहि.....इत्येवं.....सामवेदमधीयते ॥
शन्नो देवी रभिष्टये.....
इत्येव मादिं कृत्वा अथर्ववेदमधीयते ॥
प्रपा० १ । २९ ॥

This quotation proves also that there are only four Vedas. If the Shakhas (the schools or traditional recensions of the Veda) were the Vedas, then there must have been examples from them.

Patanjali on it.

Bhagwan Patanjali the great commentator on the Maharshi Panini says :—

केषां शब्दानां । लौकिकानाञ्चवैदिकानाञ्च । तत्र लौकिकास्तावत् । गौरश्व इत्यादि । वैदिकाः खल्वपि । शन्नो देवीरभिष्टये । इषे त्वोर्जेत्वा । अग्निमीळे पुरोहितम् । अग्न आयाहि वीतय इति ॥

Here by giving examples from the Prateeka (the first word of a verse, sentence, etc.), of the first Mantra of each Veda, it is plain that the four Vedas only were accepted by the sage as Vedas.

After a long time the books composed by the Rishis came to be regarded with great honour and accepted as the Vedas. It is a well-known fact that Panini is the author of Ashtadhyayi, but it also began to be regarded as Veda.

वृद्धिरादैच् । पाणिनि १ । १ । १ ॥

On this aphorism "**छन्दोवत् सूत्राणि भवन्ति**" is said—"The aphorisms are like Chhandas (Veda)." But it is not an established fact that the grammatical aphorisms of Panini also are the Vedas. With this view Maharshi Patanjali and other sages call the books composed by the Rishis Veda.

For the same reason—

वेदे खल्वपि पयोव्रतो ब्राह्मणो, यवागूव्रतो राजन्यः, आमिक्षाव्रतो वैश्य इत्युच्यते, etc.

The sayings of the Brahmanas are called Veda Vakya. In the same light the other holy writers have mentioned the same thing. Panini himself has accepted the Vedas to be quite distinct from the Brahmanas. Hence his commentator cannot give one name Veda to both of them (Mantra and Brahmana). But the Bhashyakara, for the sake of honour or respect, has named the Brahmanas as the Vedas, like the aphorisms of Panini. In "Agni Meeda" and other examples, the Bhashyakara plainly accepts that the Vedas and the Brahmanas are quite destinct things.

Now let us come to Panini himself. The sage uses the word **दृष्ट** (seen) for the Vedas and **प्रोक्त** (said) for the Brahmanas.

Panini on it.

दृष्टं साम । ४ । २ । ७ ॥
पुराणप्रोक्तेषु ब्राह्मणकल्पेषु । ४ । ३ । १०५ ॥
पुराणप्रोक्तेषु.....

From this it is quite plain that the sage makes a distinction between the Vedas and the Brahmanas. The word *Prokta* (said) shows the Brahmanas were composed by the ancient sages. The application of the word Purana (Pracheen) shows that gradually new Brahmanas also were composed. The great and authoritative Sanskrita grammarian clearly states that there were old and new

Brahmanas—an idea which conflicts with the eternity and Apaurusheyatwa of the Vedas. These Brahmanas' very name classes them as modern as (याज्ञवल्क्यानि ब्राह्मणानि) the Brahmanas composed by Yajnavalkya, etc. They all bear evidence that they were composed *in time* (in comparison to the Vedas).

One Brahmana often quotes another not in support of its own doctrines but in order to refute it. Thus the Kaushitakins are frequently attacked in the Tandya Brahmana. (See also Professor Max Müller's History of Sanskrita Literature, p. 364). The Brahmanas are unmistakably of a far far later age than their respective Mantras. They quote largely from the latter. The authors of the Brahmanas are well-known but there is no human author of the Vedas mentioned.

ऋषयो मंत्राणां द्रष्टारः ॥

न कश्चिद्वेदकर्त्ताऽऽसीत् ।

वेदस्मर्त्ता पितामहः ॥

वेदाञ्चक्रुरासीति वदति पाणिनिः ॥ etc., etc.

The sages were the seers of the Mantras (Vedas), but not their composers. Maharshi Vyasa is their compiler. There is a vast difference between composition and compilation. (Here it should be borne in mind that for the present, we have nothing to do with the eclectic forms of religion).

If the Brahmanas were included in the Vedas, then द्वितीया ब्राह्मणे (पा० २, ३, ६०), from this aphorism the repetition of the word Brahmana in चतुर्थ्यर्थे बहुलं छंदसि (पा० २, ३, ६२), would have been assumed, what was the use of saying or accepting छंदसि. This proves that the Vedas and the Brahmanas are two different things.

छन्दो ब्राह्मणानि च तद्विषयाणि ॥ (पा० ४, २, ६६) ॥

From this aphorism it is clear that the Mantra por-

tion is the Vedas and Brahmana portion is the Commentary. If the Brahmanas also were the Vedas then the aphorism would stand thus **वेदास्तद् विषया:** or something like it.

एक: शब्द: सम्यग् ज्ञात: सम्यक् प्रयुक्तश्च स्वर्गे लोके कामधुग्भवतीति वैयाकरणानां मतम् ॥ not only this, but also if one syllable or syllabic instant is curtailed properly in an aphorism or a rule, the grammarians take the same delight in it as in the birth of a son.

The derivation of the word **ब्राह्मण** shows that the Brahmanas are the commentaries on Brahma (**ब्रह्म**) or Veda.

Myths in the Brahmanas.

There are many stories in the Brahmanas and these historical traditions must have been written after the decease of the persons to whom this history pertains ; as

एतेन ह वा.....जनमेजयं इति, etc.

Aitareya Brahmana, 8, 21.

In the Tandya Maha Brahmana see the dialogue between Narada and Sanat Kumara and in the Gopatha Brahmana the narrative of Shwetaketu, son of Aruni, etc All this proves that the Brahmanas are not the Vedas. There are not stories in the Vedas. Maharshi Jaimini says in his Purva Mimansa, 1, 1, 31, **श्रुतिसामान्यमात्रम्** which proves that there are not stories in the Vedas. But in the Brahmanas there are stories of the kings and the sages. Therefore it is said that those stories were composed after the death of those kings or sages. It might be objected that the Brahmanas are the commentaries of the Vedas, therefore, they might explain the stories which are contained in the Vedas. It is true there are stories in the Brahmanas. The commentators incidentally introduce matter to explain the original texts. Thus there is the topic of inauguration of kings in the

Veda but the commentators give in their commentaries what persons with what rewards performed this Vaidica rite in this world, though these stories are not found in the Vedas. See Aitareya Brahmana, VIII, 21.

The opponent might turn and assert that there are stories of mortals, sages and gods in the Vedas as in the Brahmanas, for instance, the story of Jamadagni and Kashyapa in the Yajurveda, (Chapter 3, Mantra 62.)

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥

Here the story of the sages with their names are plainly given. Hence so far as the mentioning of stories goes, the Brahmanas are also Vedas with Yajurveda, etc., in this respect. The Siddhanti establishes the conclusion after noticing and answering objections. He refers to the Shatapatha Brahmana and says Jamadagni and Kashyapa are not the names of mortals (human beings). Here are the authorities :—

चक्षुर्वै जमदग्निर्ऋषिर्यदेनेन जगत्पश्यत्यथो मनुते तस्माच्चक्षुर्जमदग्नि ऋषिः । श० ब्रा० कां० ८ अ० १ ॥ कश्यपो वै कूर्मः प्राणो वै कूर्मः । श० ब्रा० कां० ७ अ० ५ ॥ अनेन प्राणस्य कूर्मः कश्यपश्च संज्ञास्ति । शरीरस्य नाभौ तस्य कूर्मा कारावस्थितेः ॥

Here Jamadagni means eye (*i. e.*, the physical eye and the other external senses) and Kashyapa means the internal organ (अंतःकरण) mind.

अनेन मंत्रेणेश्वर एव प्रार्थ्यते तद्यथा—हे जगदीश्वर भवत्कृपया नोऽस्माकं जमदग्निसंज्ञकस्य चक्षुषः कश्यपाख्यस्य प्राणस्य च त्र्यायुषं त्रिगुणमर्थात् त्रीणि शतानि वर्षाणि यावत्तावदायुरस्तु । चक्षुरित्युपलक्षणमिन्द्रियाणां प्राणो मन आदीनाञ्च । यद्देवेषु त्र्यायुषम् । अत्रप्रमाणम् विद्वाण्सो हि देवाः श० कां० ३ । अ० ७ । अनेनविदुषां देवसंज्ञास्ति । देवेषु विद्वत्सु यद् विद्या प्रभावसंयुक्तं त्रिगुणमायुर्भवति (तन्नो अस्तु-त्र्यायुषम्) तत्सेन्द्रियाणां समनस्कानां नोऽस्माकं पूर्वोक्तं सुखयुक्तं त्रिगुणमायुरस्तु भवेत् । येन सुखयुक्तावयं तावदायुर्भुञ्जीमहि ॥

The purport of all this is that one should pray to God for long life "Oh God, may my external organs of senses (eye, etc), and may my internal organ (mind) live in this world for three hundred years." As the life of the learned possessing knowledge and enjoying happiness lasts for three hundred years, so he may enjoy the duration here!

अनेनान्यदप्युपदिश्यते। ब्रह्मचर्यादिसुनियमैर्मनुष्यै रेत त्त्रिगुणमायुः कर्त्तुशक्यमस्तीतिगम्यते॥

This Mantra instructs also men that they can prolong the duration of their life upto 300 or 400 years by observing the rules of religious studentship and by leading the life of celibacy, etc.. as laid down in the Shastras.

अतोर्थाभिधायकैर्जमदग्न्यादिभिः शब्दैरर्थमात्रं वेदेषु प्रकाश्यते। अतो नात्र मंत्रभागे होतिहासलेशोप्यस्तीत्यवगन्तव्यम्। अतोयच्च सायणाचार्यादिभिर्वेदप्रकाशादिषु यत्र कुत्रेतिहास वर्णनं कृतं तदभ्रम मूलमस्तीति मंतव्यम्॥

This shows that there are in the Vedas words denoting general ideas not the proper names of any person, etc. Hence Sayana and other commentators have been deluded and made mistakes in their Vedaprakasha and other commentaries in thinking that there are narratives, stories or myths in the Sanhitas, as it is shown above. Were they not dreaming in the land of the Pauranica flights of imagination and reproduction? The commentary of Mahidhara is imbued with the Vamamargica tenets and that of Sayana is tinged with the Pauranica concepts and embellishments.

In order to elucidate this point more clearly we will refer the reader to the tales, myths or fables of Prajapati and his daughters, Gotama and Ahalya, Indra and Vritrasura, the wars and battles between the gods and the demons, etc., in the Bhagawata and the other Puranas and in the Rigveda, etc.

Abstract ideas in the Vedas.

For the myth of Prajapati and his daughters see Rigveda, मं० १ सू० १६४ मं० ३३ ॥ ऋ० वे० मं० ३ सू० ३१ मं० १ ॥ ऐ० ब्रा० पं० ३ कंडि० ३३ । ३४ ॥ निरु० अ० ४ खं० २१ ॥ शत० ब्रा० कां० १० अ० २ ब्रा० ७ कं० ४ ॥

For the myth of Indra and Ahalya see शत० ब्रा० कां ३ । अ० ३ अ० ३ ब्रा० १ कं० १८ ॥ शत० कां० ३ । अ० ३ । ब्रा० ५ कं० १ ॥ शत० कां० १ अ० ६ । ब्रा० ३ कं० १८ ॥ नि० अ० १२ खं ११ ॥ वि० अ० २ खं ६ ॥ निरु० अ० ३ खं० १६ ॥

For the myth of Indra and Vritrasura see Rigveda, मं० १, सू० ३२, मं० १-२ । मं० ५-७ । निघ० अ० १, खं० १० । निरु० अ० २, ख० १७ ॥ etc., and so fourth, for the other myths, see the Sanhitas, Brahmanas and Nirukta.

Concrete ideas in the Brahmanas and the Puranas.

By perusing the above stories in the Brahmanas and Nirukta and the Modern Puranas, the reader will observe that there is a marked difference between the simple and unmasked treatises of the ancient sages and the hyperbolical literature of their modern descendants. The abstract metaphors and the other rhetorical figures of Rigveda, etc., describing some of the natural phenomena of the universe become concrete objects assuming the forms of gods, giants, demons, etc., in some of the Brahmanas and most of the Puranas. In Rigveda Prajapati is nothing more than Sun and his two daughters are Light and early Dawn ; Indra is sun and Vritrasura cloud, etc. The reader for minute and detailed information may open the pages of the voluminous Vedas, Niruka and the Brahmanas for his edification.

The ascertained conclusion is that there are no concrete and individual stories in the Vedas as in the Brahmanas and Modern Puranas.

What are the Brahmanas.

The Brahmanas are something like mess said to contain six ingredients, Vidhi, Arthavada, Ninda, Stuti, Parakalpa and Parakriti.

Generally speaking, the Brahmanas consist of regulations regarding the employment of the Mantras in the worship. They expound the etymology and meaning of the terms used and the rites to be performed interspersed with stories or legends illustrating or enforcing them. They consist, for the most part, of historical, mythological and theological discussions. If the appendages known as Upanishads be taken into consideration, we must include in the Brahmanas philosophical explanations of the mysteries of nature, etc., the theosophy of the Vedas. They contain also the lineage and succession of the tutors and their pupils, as, अथवर्ण्णः पैतिमाषीपुत्रकात्यायनीपुत्रात्.....
.....etc., etc.

They are productions of later age and cannot be included in the eternal Veda.

Yaskacharya.

After the sage Panini let us see how Yaskacharya (the ancient commentator of the Vedas) decides the point:—

ऋषयो मंत्रदृष्टयः मंत्रान्सम्प्रादुः निरु० १, २० ॥

इत्यापिनिगमोभवति । निरु० अ० ५, खं० ३-४ ॥

इति च ब्राह्मणम् (Thus says the Brahmanas) occurs when he quotes the sayings of the Brahmanas and तस्यैषा भवति, तस्योत्तरा भूयसे निर्वचनाय when he gives examples from the Vedas. He has also expressed the absence of implicit faith in the Brahmanas "बहुभक्ति वादीनिहि ब्राह्मणानि भवन्ति" Nirukta 7, 24, in his Nirukta. Thus it decidedly proves that the Brahmanas are not the Vedas. See also निरु० १ । १ ॥ छन्दोभ्यः समाहृत्य.....

Pingalacharya in the aphorism of his Prosody says :—

छन्दः अ० २ । सू० १

Mantra Sanhita is the Chhandas (Veda.)

Jaimini.

Now let us direct our attention to the Purva Mimansa of Jaimini and decide the point fully whether the Brahmanas are the Vedas. As the sage Vyasa has based his Vedanta aphorisms on the Upanishads, so the great Muni Jaimini lays down his aphorisms on the basis of Mantra and Brahmana. His Purva Mimansa is the science of the Mantras and the Brahmanas, as the Uttara Mimansa or Vedanta is the science of the Upanishads. We will quote our authorities from the Purva Mimansa and give their purport in its English garb.

विधिमंत्रयोरैकार्थ्यमैकशब्द्यात् । २ । १ । ३० ॥

अपि वा प्रयोगसामर्थ्यान्मंत्रोऽभिधानवाची स्यात् । २ । १ । ३१ ॥

तच्चोदकेषु मंत्राख्या । २ । १ । ३२ ॥

शेषे ब्राह्मणशब्दः । २ । १ । ३३ ॥

All these aphorisms of Jaimini show us that the Mantras only are the Vedas, not the Brahmanas.

For the sake of perspicuity we will here explain a few technical terms occurring in Purva Mimansa Sutras 2, 1, 30.....45. It will repay the general reader well if he remembers them once for all.

विधायक or **चोदक** (Vidhyaka or Chodaka) means enjoining or prescribing as laying down injunctions for the performance of Agnihotra, etc.

अभिधायक (Abhidhayaka) means the Vaidica texts denoting or describing the qualities and nature of God, etc., means of liberation, etc., devotion, prayer and knowledge of God, and the other established facts. The Vaidica original texts in the Sanhitas are both Vidhayaka and Abhidhayaka.

The aphorism 2, 1, 30 is पूर्वपक्ष (the *prima facie* argument or view of the question) and the aphorism 2, 1, 31 is the Siddhanta (the established conclusion after noticing and answering objections). After describing the division of Veda in Vidhayaka and Abhidhayaka in the above two aphorisms, the sage lays down the aphorism 2-1, 32 and 33 to show that the word विधि means the Mantras and not the sentences of the Brahmanas, except when they quote from them. The modern commentators take the word विधि in the sense of Brahmana and Mantra in the sense of Sanhita in the aphorism 30. It is quite contradictory (contrary) to the intention of the sage as it can be very easily shown by rebutting the arguments of the moderns. For the full discussion see the original texts and comments.

The English translation of the aphorisms 2, 1, (30, 31, 32 and 33) will be useful in understanding the drift of the arguments.

Vidhi and Mantra have the same meaning, *i. e.*, Vidhi and Mantra are called by the same name because they (Vidhi and Mantra) denote the same thing, Veda.

The Mantras are also Abhidhayaka because by the force or power of word they have that meaning. Chodaka or Vidhayaka (as well as Abhidhayaka) are Mantras.

Aitareya, etc., being comments on the Vedas, are named Brahmanas.

Further, after saying the Mantras are the Vedas and the Brahmanas are the comments, the sage proceeds to divide Veda (in the aphorism 34) to show that the Brahmanas are not the Vedas. आम्नात (àmnàta, is the word of God—Veda and अनाम्नात is the sayings of the Brahmanas. अनाम्नात (Anamnata) are not the Mantras.

The division of àmnàta follows :—

See the aphorisms 35, etc., in which the three Vedas

are mentioned and the Atharvaveda is included in the Yajurveda.

The modern commentators explain तच्चोदकेषु by equalizing it to तदभिधायकेषु and thus try to cause the Brahmanas to be included in the Vedas. It is their glaring mistake, because the force or expressive power of the word चोदकेषु does not allow it to be explained by अभिधायकेषु; and it is not proper to explain a word or term in its secondary sense by means of लक्षणा or indirect application, when there is a possibility of its explanation in its primary sense. Besides, when there are found thousands of texts in the Sanhitas, prescribing or laying down actions (for human conduct), then there is every reason to assign the meaning of Vidhi to Sanhita and not to accept its meaning for Brahmanas only by its forced or secondary application. By such expediencies the moderns try to explain away the real thing in order to prove the Brahmanas to be Vedas. Their explaining Vidhi by Brahmana only is utterly futile. The Mantras are both विधायक and अभिधायक (enjoining and denoting). The Vaidica texts are both Vidhi and Mantra.

Moreover, the modern commentators explain the word शेष (shesha) by अवशेष (awashesha) (the remaining portion of the Veda) and thus try to include the Brahmanas in the Vedas. The word शेष means here परार्थ, *i. e.*, उपकारक as a servant for a master. The Brahmanas are शेष or उपकारक in as much as they make clear or explain the Vedas (शेषी or उपकार्य्य). See Purva Mimansa, 3, 1, 2 (शेषः परार्थत्वात्). The Brahmanas are shesha because they are for the Vedas (comments on the Vedas).

Here it should be particularly borne in mind that Aitareya is the Brahmana of Rigveda, Tandya of Samaveda, Shatapatha of Yajurveda and Gopatha of Atharvaveda; and if Atharvaveda, to prove the tradition "त्रयीविद्या"

be included in Yajurveda (see Purva Mimansa **यजूंषि वा तद्रूपत्वात् २।१।४०**, etc.), then Shatapatha and Gopatha, both are the Brahmanas of Yajurveda. And as the book named Krishna Yajurveda is not included in the Vedas, so Taittiriya (so-named Brahmana) is not included in the Brahmanas. It is against the Vaidica doctrines and teachings. Maharshi Jaimini in 2, 1, 34.

अनाम्नातेष्वमंत्रत्वमाम्नातेषु हि विभागः

clearly points out that only the **आम्नात** (the word of God) is the Veda and the **अनाम्नात** (the sayings of men) is not the Veda. Here by the word **आम्नात** is intended the Veda and by **अनाम्नात** the Brahmana.

The division of Veda in the three or four Vedas shows that the Brahmanas are not Vedas.

तेषामृग्यत्रार्थवशेन पादव्यवस्था। २।१।३५॥

The Mantra portion in measured verse is Rigveda.

गीतिषु सामाख्या। २।१।३६॥

The Mantras chanted are called Samaveda.

शेषे यजुःशब्दः। २।१।३७॥

The remaining Mantras not in verse according to the laws of Prosody and the Mantras not sung are Yajurveda. (Note. Here it should be remembered that the word **शेष** in this aphorism does not mean **परार्थ** as in **शेषे ब्राह्मणशब्दः**, but remaining **अवशिष्ट**).

In the immediate following aphorisms Atharvaveda is included in Yajurveda.

निगदो वा चतुर्थं स्याद्धर्मविशेषात्। २।१।३८॥

व्यपदेशाच्च। २।१।३९॥

यजूंषि वा तद्रूपत्वात्। २।१।४०॥ पू० मी०

Laugakshi Bhaskara and Apadeva.

The modern authors (Laugakshi Bhaskara in his Artha Sangraha and Apadeva in his Mimanas Nyaya Pra-

kasha, etc.), define Veda. अपौरुषेयं वाक्यं वेदः (sentences not produced by men). सच विधिमंत्रनामधेयनिषेधार्थवाद भेदात् पंचविधिः ॥

(The Veda is fivefold, being either injunction, or sacrificial formula or name or prohibition or explanatory statement.) Thus they include in the Vedas, Brahmanas (sayings and comments by men) as well.

But by defining Veda अपौरुषेयं वाक्यं वेदः they contradict themselves. Veda is the word of God and Brahmanas, of mortals. But sufficient is said on this point above and it is simply useless to recapitulate the arguments. The moderns may class the Brahmanas with the Vedas out of respect or honour to them or as their special independent opinion, but the Brahmanas cannot be Vedas. The ancient sages would not accept them as word of God.

See for instance—

स्वरसंस्कारयोश्छन्दसि नियमः । and
स्यादाम्नाय धर्मित्वाच्छन्दासि नियमः ॥ प्रातिः अ० १, सू० १-४ ॥

Pratishakhyas.

These aphorisms clearly point out that all rules of swara or accent (Udatta, Anudatta and Swarita) and all laws of versification apply to Veda. But all these rules and laws are applicable only to the Mantra Sanhitas, not to the Brahmanas. Hence Mantra Sanhita only is Veda and not Brahmana. For the rules of phonetics and the Prosodial laws in the Vedas, the reader is referred to the Pratishakhyas. We will proceed to the other sages and multiply our authorities and instances from them.

Gautama.

Let us see what part the sage Gautama (the propounder of the Nyaya system of philosophy) and his commentater Vatsyayana Rishi play in the controversy "whether the Brahmanas are the Vedas."

अनुवादोपपत्तेश्च । न्यायदर्शनम् । २ । १ । ५९ ॥

Anuvada is not repetition, etc., and then the sage proceeds:—

वाक्यविभागस्य चार्थग्रहणात् । २ । १ । ६० ॥

On which Vatsyayana comments

प्रमाणं शब्दो यथा लोके विभागश्च ब्राह्मणवाक्यानां त्रिविधः ॥

And then follow the aphorisms defining **विधि, अर्थवाद** (divided into Stuti, Ninda, Parakriti and Parakalpa) and **अनुवाद** and the comments including illustrations of Vatsyayana, from the study of which it is plain that the Brahmanas containing myths, legends, etc, are not the Vedas.

Kanada.

The sage Kanada begins his Vaisheshika Darshana:

अथातो धर्मं व्याख्यास्यामः । १ । १ । १ ॥

यतोऽभ्युदय निः श्रेयस्सिद्धिः स धर्म्मः । १ । १ । २ ॥

तद् वचनादाम्नायस्य प्रामाण्यम् । १ । १ । ३ ॥

and ends it

तद् वचनादाम्नायस्य प्रामाण्यमिति । १० । २ । ९ ॥

where the word **आम्नाय** means sacred texts handed down by tradition or repetition—the Mantra Sanhita—in other words the Vedas.

The commentator of the Veda must be one who has an intuition of Elysium, requitative efficacy and the like, and there is none such but God alone. That which proceeds from God and is handed down traditionally **आम्नाय** is the Veda (Mantra Sanhita).

बुद्धिपूर्वा वाक्कृतिर्वेदे । ६ । १ । १ ॥

ब्राह्मणे संज्ञाकर्मसिद्धिर्लिंगम् । ६ । १ । २ ॥

बुद्धिपूर्वो ददातिः । ६ । १ । ३

तथा प्रतिग्रहः । ६ । १ । ४ ॥

There is in the Veda a composition of sentences consequent upon design. The formation of names in the

Brahmana is an evidence of design, etc. Here the aphorist Kanada Muni plainly makes distinction between the Veda and the Brahmana. Though his modern commentator Shankara Mishra, after the modern method, quotes examples from the Brahmanas and tries to include them in the Vedas, which is quite contrary to the intention of the aphorist and general tenor of the aphorisms.

Patanjali.

क्लेशकर्मविपाकाऽऽशयैरपरामृष्टः पुरुषविशेष ईश्वरः । १ । २४ ॥

Thus Bhagwan Patanjali in his Yoga Darshana defines God and then proceeds :—

(स एषः) पूर्वेषामपि गुरुः कालेनाऽनवच्छेदात् ॥ १ । २६ ॥

He is the teacher of even the ancient teachers being not limited by time. God is the teacher of all teachers (Brahmàdi), because these teachers, however, great they may have been were all bound and limited by time and God is not limited by time. We are forced to admit as a last conclusion—One Teacher, who is not limited by time, and that One Teacher of infinite knowledge, without beginning or end is called God. Now what are His instructions and wherein they are contained. He is eternal and His knowledge must be eternal, and that eternal knowledge is contained in the eternal Vedas (the Sanhitas). All this is well said by the sage Shwetashwatara :—

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वैशरणमहंप्रपद्ये ॥
श्वेताश्वतरोपनिषद् ६ । १८ ॥

Here Vedas means the Mantra Sanhitas. The author of the Yoga aphorisms was a believer in Eternal God and His Eternal word, the Vedas, *i. e.*, Mantra Sanhitas.

Kapila.

There were some atheists as Aniruddha, etc., and others who held the opinion that the Sankhya system of

Kapila Muni is an atheistic system. Kapila did not believe in God and the Vedas in toto. In support of all this they quote **ईश्वरासिद्धेः १ । ९२ ॥ सांख्यदर्शनम् ॥**

"That any Lord exists is not proved."

To rebut it Vijnaneshwara (the commentator of Sankhya Darshana) follows and goes on to say :—

अन्यथा हीश्वराभावादित्येवोच्येत । For otherwise, (*i. e.*, if the aphorist had been atheistic) it would have been explicitly declared "Because of the non-existence of a Lord."

He proceeds :—

अयं चेश्वरप्रतिषेधः.....बोध्यम् ॥

and this demurring to there being any Lord, etc., etc. Vijnanabhikshu proves that Kapila Muni was a thiest and the believed in the Vedas.

श्रुतिरपिप्रधानकार्यत्वस्य । १ । १२ ॥

Moreover, there is Scripture for (this world's) being the product of nature (not of a Lord). Here **श्रुति** means the Veda (known by revelation) the Mantra Sanhita as opposed to **स्मृति**, something delivered by human authors.

Though examples are given from the Upanishads but the words of the Upanishads may be traced to the Mantra Sanhitas as the Shwetashwatara says :—

God is concealed in the Upanishads, which are concealed in the Vedas (5, 6). Lastly, the critic is led to the Vedânta Darshana of Maharshi Vyasa (the science of the Upanishads and the theosophy of the Vedas).

Vyasa.

स्मृत्यनवकाशदोषप्रसंग इति चेन्नान्य स्मृत्यनवकाश दोषप्रसंगात् । २ । १ । १ ॥

On this aphorism Shankaracharya says :—

वेदस्य हि निरपेक्षं स्वार्थे प्रामाण्यं रवेरिवरूपविषये पुरुषवचसां तु मूलान्तरापेक्षम् । शं० भा ब्र० सू० २ । १ । १ ॥

The Vedas are independent evidence of themselves. They do not depend upon other works for their proof.

The works of the human authors depend upon the Vedas for their testimony. If they are supported by the Vedas, they are to be accepted; otherwise they must be rejected.

The means of salvation are shown in the aphorisms 26—36 (Vedanta Darshana 3, 4) which are Vaidica meritorious works as Agnihotradi, Ashtanga Yoga and abstemiousness in eating and drinking, not the animal sacrifices of the Brahmanas and Shrauta Sutras prohibited in the Upanishads.

See मुण्डक । २ । ७ ॥

प्लवाह्येते अदृढा, etc., etc.

शास्त्रयोनित्वात् । १ । १ । ३ ॥ Vedanta Darshana.

'He is the source of Rigvedadi.' All this plainly proves that the Rigvedadi are the Vedas, not the Brahmanas. As to the Upanishads the great part of them is concealed in the Vedas, as it is said above. Whatever part is inconsistant with the Vedas must be rejected.

Thus we have briefly surveyed the arguments in favour of the Sanhitas being the Veda from the five Darshanas founded on the Upanishads.

The authorities of the Vedas on the point.

Authorities of the Vedas and the Brahmanas showing that the Brahmanas are not Veda.

1. स इत्तमां दिशमनुव्यचलत् । तमृचश्च सामानि च यजूंषिच ब्रह्म चानुव्यचलन् ॥ इत्यादि

अथर्व० कां० १५, अ० १, सू० ६, मं० ६-७ ॥

स बृहतीं दिशमनुव्यचलत् । तमितिहासश्च पुराणञ्च गाथाश्च नाराशंसीश्चानुव्यचलन् । इतिहासस्य च वै स पुराणस्य च गाथानां च नाराशंसीनां च प्रियं धाम भवति य एवं वेद ॥ मं० १०-११ ॥

In the first Mantra अनुव्यचलन् of Rigveda, Samaveda, Yajurveda and Brahma (Atharva) Veda is mentioned and then in the second Mantra the अनुव्यचलन् of the Itihasa, Puranas, etc., is given, which shows that the Brahmanas (Itihasas, Puranas, etc.,) are quite distinct from the four Sanhitas. Had the Brahmanas been included in the Vedas, then what was the use of the acceptance of the "Brahmanas," distinct in the 10th and 11th Mantras, after mentioning the अनुव्यचलन् (following) of the four Vedas in the 6th and 7th Mantras. The opponent might intervene and assert. Since the Itihasa, Purana, etc., (the Brahmanas) are mentioned along with the four Sanhitas in the eternal Atharvaveda, therefore, the Brahmanas also are eternal, and wherefore they must be included in the Vedas. But the Purvapakshi should remember here, says the Siddhanti, the rule of Maharshi Jaimini श्रुतिसामान्यमात्रम्, that the words Itihasa, Purana, etc., in the Vedas are used in a general sense, not in a specific sense. The names Shatapatha, Gopatha, etc., just like the words sage, etc., in साध्याम्ऋषयश्चये (यजु० वे० Chapter 31 Mantra 9), are not the name of Yajnyavalkya, etc., but the general term sage, etc. In the same way, the term man, etc., occur in the Vedas, not the particular name of any person, etc., but the term "man" in general. Hence the general words Itihasa, Brahmana, man, etc., are eternal not the words Shatapatha, Yajnavalkya, Devadatta, etc. All this goes to prove that the Brahmanas cannot be classed as the Vedas along with the four Sanhitas.

The authorities of the Brahmanas on the point.

Again,

2. यद्चोऽध्यगीषत ताः पय आहुतयो देवानामभवन्यद्यजूꣳषि घृताहुतयो, यत्सामानि सोमाहुतयो, यदथर्वाङ्गिरसो मध्वाहुतयो, यद्ब्राह्मणानि इतिहासान् पुराणानि कल्पान् गाथा नाराशंसीर्मेदाहुतयो देवानाम भवन्नित्यादि ॥ तै० प्र० २ अनु० ६ । मं २ ॥

The study of Rigadi four Sanhitas is like the offering of milk, etc., to the gods and that of the Brahmanas, the offering of fat or marrow to them. This plainly points out to the distinction and inferiority of the Brahmanas from and to the Vedas.

Again,

अरे अस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्रायनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निश्वसितानि ॥ श० कां० १४, अ० ५, ब्रा० ४, कं० १० ॥

(1) Oh! Maitreyi, अस्य.....अथर्वाङ्गिरसः the Rigveda, Yajurveda, Samaveda and Atharvangirasa (Atharvaveda) are the breath (word) of God (the Great Being).

(2) इतिहास.....अस्यैवैतानि सर्वाणि निःश्वसितानीति.....and Itihasa, etc., are the breath of the Jiwatma (the individual soul). According to the context, this is the true sense of the Kandika. But the Purvapakshi might assert and say the true meaning of the Kandika (section) is Rigveda, Yajurveda, Samaveda, Atharvaveda, Itihasa, Purana, Vidya, Upanishad, Shloka, Sutra, Vyakhyana and Anuvyakhyana, all are the breath (word) of God. On it the Siddhanti says if this sense be attached to the Kandika, then the Ashtadhyai of Panini, aphorisms of Gautama, etc., nay, the Shlokas of the atheists (वेदत्रयस्य कर्त्तारो भण्डधूर्त्तनिशाचराः, the authors of the three Vedas were buffoons, deceivers and goblins), and their aphorisms, etc., must be reckoned as the word of Almighty: a sense not acceptable to the ancient sages—the moderns may say whatever they like on the point. Or if अस्यैव means God's, then it simply denotes His All-pervasion, Omnipotence, etc., as coming out or issuing, etc., of smoke from the sacrificial fire.

4. Again, यजु० वे० ३१।७॥

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे।
छंदाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥

From the Primeval Being, the Rigveda, Samaveda, Atharvaveda (in measured verses as Gayatri, etc.,) and Yajurveda had their birth. This famous Purusha hymn describes the origin of all creation, including the origin of the four Vedas. No mention is made of the Brahmanas, etc., along with the Vedas.

The above four illustrations will suffice to give a correct notion to the reader that the four Sanhitas only are the Vedas. After examining the vigorously advanced point in favour of or against the Brahmanas being Veda quoted from Katyayana and Apastamba, we shall quote and examine the authorities given by the moderns, in favour of the Brahmanas being included in the Vedas.

Katyayana and Apastamba.

मंत्रब्राह्मणयोर्वेदनामधेयम॥
आप० य० प० ३४॥

This aphorism is of the sage Apastamba. It also occurs in the Sutras of the Maharshi Katyayana. The moderns advance it in support of the Brahmanas being included in the Vedas. It is thus translated:—

"Mantra and Brahmana are named Veda."

मंत्रब्राह्मणयोर्वेदनामधेयम occurs in the Yajnaparibhasha of both the sages. We shall quote from Apastamba the whole topic in extenso—

यज्ञं व्याख्यास्यामः १॥ We shall describe sacrifice.

स त्रिभिर्वेदैर्विधीयते ३॥ It is prescribed by the three Vedas.

ऋग्वेदयजुर्वेदसामवेदैः ४॥ By Rigveda, Yajurveda and Samaveda.

ऋग्वेदयजुर्वेदाभ्यां दर्शपूर्णमासौ ५ ॥ Darsha and Purnamasa by Rigveda and Yajurveda, etc., etc.

ऋग्वेदेन होता करोति १९ ॥
सामवेदेनोद्गाता २० ॥
यजुर्वेदेनऽध्वर्युः २१ ॥

The Hota by Rigveda, the Udgata by Samaveda and the Adhwarya by Yajurveda (perform it).

From which the critic can easily see what is the intention of Apastambadi. Had the Brahmanas been Veda then they could not be called Rigadi. Because Rik is a Mantra in measured verse and a Saman in measured verse is to be chanted.

See Jaimini—
तेषामृग्यत्रार्थवशेन पादव्यवस्था ॥
गीतिषु सामाख्या ॥
शेषे यजुः शब्दः ॥

Therefore Aitareya, Shatapatha and others cannot be styled Rigadi. Let us see further the real intention of the sage.

मंत्रब्राह्मणे यज्ञस्य प्रमाणम् ॥ ३३ ॥

In sacrifice Mantra and Brahmana are authority. Then follows :—

मंत्रब्राह्मणयोर्वेदनामधेयम् ॥ ३४ ॥

This is an aphorism of the Yajnaparibhasha. It is a technical term in Apastamba or Kateeya Sutra, as अ, ए, ओ in Panini १ । १ । १९, colour, etc. (रूपरसगंधस्पर्शा etc.) १ । १ । ६ in Vaisheshika Darshana and Sattwa, Rajas and Tamas (the constituents of nature) are Guna in Sankhya Darshana. As definitional or fictitious, the term Guna in Panini cannot be used for the term Guna of Kanada or Kapila and *vice versa*, so the technical term Veda of Apastamba or Katyayana cannot be used elsewhere for

Veda, but in the Yajnaparibhasha (sacrifice-definition) of those sages. Or it may be out of respect that Apastamba or Katyayana named the Brahmanas Vedas, because the sage Katyayana himself says ओंकारं वेदेषु ॥ १ । १८ ॥ अथकारंभाष्येषु १ । १९ ॥ and thus makes a distinction between the Veda and the Brahmana. Or let it be granted (because the moderns still would insist upon it) that Apastamba and Katyayana included the Brahmanas in the Vedas, then the rule अणुरपिविशेषोऽध्यवसायकरः (when the reasons for or against a point are nearly equal, a very little preponderance on one side would suffice to turn the scale) must prevail and the assertions of Panini, Jaimini, etc., must be more prevailing than those of Apastamba and Katyayana only (as advanced and commented on by the moderns.)

The Mahabhashya of Pataj ali.

The modern Purvapakshi quotes from the Mahabhashya of Patanjali—

चत्वारो वेदाः साङ्गाः सरहस्या बहुधा भिन्नाः ।
एकाशतमध्वर्युशाखा, सहस्रवर्त्मा सामवेदः ।
एकविंशतिधा बाह्वृच्यं, नवधाऽऽथर्वणोवेद इति ॥
महाभाष्ये अ० १, पा० १, आ० १ ॥

and says there are 101 branches (schools or traditional recensions) of Yajurveda, 1000 of Sama, 21 of Rik and 9 of Atharvaveda, and with the six Angas and Rahasyas (esoteric or mystic doctrines) there are many Vedas, (अनन्ता वै वेदाः). On which the Siddhanti rejoins—are the above mentioned 1131 the branches of the Vedas or the Original Veda? The branches and the seed or root cannot be the same thing. The four Sanhitas are the Mula (original) Vedas and the remaining works are the traditional recensions (including comments on the Vedas) by the various sages. And the word *ananta* in अनन्ता वै वेदाः

is resolved thus into (नास्यन्तो नाशो येषां तेऽनन्ता नित्या इत्यर्थः) which have no end or destruction, *i. e.*, which are eternal —the Vedas. To elucidate this point we will briefly survey what is meant by the various schools of the Vedas. The progress by which the seed or root of science (त्रयीविद्या —triad of knowledge) put forth its numerous branches is what is intended by the various schools of the Vedas.

Various Schools or Shakhas.

A number of schools of priests admitted some variations in works which appeared under the same title. They had their pupils who becoming teachers in their turn communicated the knowledge to their own disciples; until at length in the progress of successive instructions so great variations crept into the text or into the manner of reading or reciting it and into the numberless sacred precepts for its use and application that more than 1000 different schools of scriptural knowledge arose. The several Sanhitas of Mantras in each Veda as received in these numerous schools varied more or less and was admitted either in the arrangement of the whole text or in regard to particular portions of it. This constituted the Shakhas or branches of each Veda. This will clearly explain the quotation from Bhagwan Patanjali that there are four Original Vedas multiplied into various branches with the Angas and Rahasyas. Hence there are four Original Vedas and 1127, their Shakhas. (Most of these schools are lost). Thus the number of the Original Vedas and their Shakhas is given to be 1131. (NOTE.—The Atharvaveda is included in the Yajurveda; hence the number three or four computed is both right.) Mantra Sanhitas are word of God and the branches are named after Ashwalayana and other sages. In them the Prateeka (the first word) of the Mantra is quoted and then commented on, as in the Taittiriya Shakha इषे त्वोर्जेत्वेति, etc., is quoted and

then it is commented on by the sage Tittiri. Hence the assertion of the moderns that the Shakhas are the divisions of the Vedas is refuted and that there are many Vedas is merely futile. Their attempt to include the Brahmanas, etc., in the Vedas is simply nugatory and a mere novelty.

The Mahabhashya of Patanjali.

एवं हि श्रूयते बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम ॥ महाभा० आ० १ ॥

The moderns quote the above extract and say "the commentator intends by it (the Brahmana Vakya) that the Brahmanas are included in Shruti (Veda)." On it the Siddhanti makes his reply: "The Purvapakshi ought to name the Brahamana Grantha from which the above quotation is selected. Supposing it is a quotation from a Brahmana, then there is no such term as Shruti in it. The reading is "**एवं हि श्रूयते**" which simply means "because thus it is heard," which is not sufficient to prove that the Brahmanas are the Vedas.

Again they say :—

वेदशब्दा अप्येवं वदन्ति । योऽग्निष्टोमेन यजते य उ चैनमेवं वेद० इत्यादि which means the words of Veda say "**योऽग्निष्टोमेन...**" quoted by Patanjali from the Brahmana. It clearly shows that by it Patanjali meant that the Brahmanas are the Veda. On it the Siddhanti teaches the Purvapakshi by explaining explicitly **वेदशब्दाः** "**वेदाः शब्द्यन्ते स्तूयन्ते यैस्ते वेदशब्दा ब्राह्मणग्रंथाः**" By which the Vedas are praised or expounded they are called Veda Shabdas or Brahmana Granthas.

Had the commentator intended by the quotation **योऽग्निष्टोमेन**, etc., (Brahmana Vakya) the Veda, he would have clearly stated "**वेदा अप्येवं वदन्ति**" not the "**वेदशब्दा अप्येवं वदन्ति**" for supposing **वेदशब्दाः** means **वेद** then, as it was stated above, it is merely out of respect that

the commentator called the quotation Veda, just like the aphorisms of Panini calling them like Veda. But it is simply recapitulating what was once exploded. Hence the final conclusion is—the moderns misapply and misconstrue the aphorist (Panini), Vartikakara (Katyayana) and commentator (Patanjali) and hence at every step they turn out unsuccessful in their attempt to include the Brahmanas, etc., in the Vedas.

The Nirukta.

The Purvapakshi quotes from Nirukta (अ० १, पा० १, खं १) समाम्नायः समाम्नातः सव्याख्यातव्य इति ॥ and says :—

Here in the very beginning of Nirukta the word समाम्नाय (traditional repitition or mention, something handed down traditionally) denotes Veda including both Sanhitas and Brahmanas. On it the Siddhanti says—Neither is here any mention of the word Mantra or Brahmana nor is there any illustration given from them. It is not sufficient that the word Samamnaya points out that it means Mantra and Brahmana. It has already been shown that by the word Samamnaya Yaska Muni means only the Mantras.

Sankhya on the point.

The Purvapakshi quotes from the Sankhya Darshana, 6, 51—न श्रुतिविरोधो रागिणां वैराग्याय तत् सिद्धेः ॥ and says—on this aphorism the illustration "अत एव श्रुतिरपि सदद्वैतमेव छान्दोग्ये प्रतिपादितवतीति भावः" is given by the commentators. Hence the word Shruti in the aphorism includes the Brahmanas and the Upanishads in the Vedas. On it the Siddhanti says एकं सद् विप्रा बहुधा वदन्ति, etc., are also illustrations from Rigveda, etc. Hence it is a mistake of the annotators that they give illustrations from the Brahmanas and Upanishads when examples already exist in the Vedas.

अणप्युपन्नार्था भवन्ति । ओषधेत्रायस्वैनम् स्वधिते मैनꣳहिꣳसीः ॥ यजु० अ० ४, मं० १ ॥ इत्यादि

हिसन् इत्याशङ्क्य समाहितम्

यथो एतदुपपन्नार्थो भवन्तीत्योम्नायवचनादहिंसा प्रतीयेत ॥ निरु० अ० १ पा० ५ खं २ ॥

The Nirukta.

Here illustrations are given fron the Mantra Sanhita. And

एषां लोकानां रोहेण सवनानां रोह आम्नात इति ।
नि० अ० ७, पा० ६, खं० ३ ॥

इत उत्तरञ्चैतत् सिद्धान्ते । यथो एतद्रोहात इत्येव रोहश्चिकीर्षित इति आम्नायवचनाद् भवति ॥

In this extract the word आम्नाय denotes the Brahmanas. On it the Siddhanti says--here by the term "ámnáya," acceptance of Brahmana is without any authority. The word Amnaya here denotes tradition or traditional handing down of instruction (सम्प्रदाय). It does not mean Veda.

Kâila and Vyasa.

Again, he quotes from Vedanta Darshana, 2, 3, 44 मंत्रवर्णाच्च and says illustrations from the Brahmanas are given on it. Hence the Brahmanas also are the Vedas. But the Siddhanti rejoins.—Examples from the Vedas can very easily be given; as एतावानस्य महिमा etc.; (यजु० वे० 31, 3). From all this it is clear that the Brahmanas were not Veda in the opinion of Maharshis Kapila and Vyasa. Or the quotation of the illustration may be justified on the ground that the sentences of the Upanishads are concealed in the Vedas as it was shown above. Shwetashwatara Upanishad, Ch. 5, 6.

As to Purva Mimansa, arguments and redarguments of both the Purvapakshi and the Uttarapakshi are already given in extenso above. It was shown there that the Maharshi Jaimini was in favour of the Mantra Sanhitas only being Veda. It was also shown there that the so-called Taittiriya Sanhita cannot be included in the Vedas —being a medley of the Mantras and the Brahmana

sentences. It is a Shakha or school, not the original Veda. Besides, Maharshi Panini classes it under the *Prokta* treatises. See Panini 4, 3, 102 तित्तिरिवरतन्तुखंडिकोखाच्छण् ॥

Manu Smriti.

The Purvapakshi quotes from Manu Smriti showing the Aryanaka Granthas (treatises) are comprised in the Vedas.

सामध्वनावृग्यजुषी नाधीयीत कदाचन ।
वेदस्याधीत्य वाप्यन्तमारण्यक मधीत्यच ॥ ४ । १२३ ॥

He explains **सामध्वनौ** after singing Samaveda one should not read Rigveda and Yajurveda.

The Siddhanti says it is a very strange explanation and translation ! The true translation runs :—One should not recite Rig and Yajurveda in the tone or chant of Samaveda (because the tune of Samaveda differs from the Swara or accent of the Rigveda and Yajurveda). Then the objector proceeds **वेदस्यान्तम् आरण्यक मधीत्य,** "after reading Aranyaka (the ending portion of the Veda) one should not read the Rig and the Yajurveda." On which the Siddhanti rejoins :—" To impose upon the ignorant, the objector has left out the words **वा, अपि** and **च** in his explanation.

Taking all the words in the Shloka, the prose order stands thus :—

वेदस्य अन्तं कोऽर्थः वेदान्तमपि वा आरण्यकं चाधीत्य ऋग्यजुषी नाधीयीत, one should not read Rigveda and Yajurveda after reading the Vedanta and Aranyaka, but one should study first Rig and Yajurveda Sanhitas, then he should study Vedanta and Aranyaka. It refers simply to the old curriculum of studies **वेदोऽध्येतव्यः, अथातो धर्मजिज्ञासा, अथातो ब्रह्मजिज्ञासा.** *Vide* Supra the 1st Chapter of this Volume.

It does not prove that the Aranyakas are included in the Vedas.

Aranyakas and Upanishads.

Now the objector comes forward to prove that the Upanishads are the Vedas. He quotes **ऋणुगयनादिभ्यः ४ । ३ । ७३ ॥** and **वेतनादिभ्यो जीवति ४ । ४ । १२ ॥** from the Ganapatha of the Panini aphorisms and **जीविकोपनिषदावौपम्ये १, ४, ७९ । पा०** and says the word Upanishad occurs in them. Therefore the Upanishads are eternal and hence they must be included in the Vedas. On it the Siddhanti says "If the word Upanishad occurs in the above Sutras and it proves that the Upanishads are eternal or the Vedas, then all the words on the authority "**सिद्धंतु नित्यशब्दत्वात् नित्याः शब्दाः**" **इत्यादि** of the Mahabhashya are eternal, not only Upanishad and each and every word is eternal and consequently Veda. All other arguments and redarguments are useless."

Upanishads.

Again, the Purvapakhi quotes from Nirukta "**इत्युपनिषद्वर्णो भवति**" to prove the Upanishads Vedas on the authority of the Mantra **द्वासुपर्णा** .....Riksanhita (2, 3, 20, 17). But the Siddhanti rejoins "the word Upanishad means here a Mantra relating to the knowledge of Brahma, not the name of any particular book. The objector himself quotes his illustration from the Mantra Sanhita not from the Upanishads. If the objection be taken by the Purvapakshi that knowledge (**ज्ञान**), adoration, as religious meditation (**उपासना**) and good actions, as ceremonial rites (**कर्म**); these three are the divisions or sections of the Veda and the Upanishad treatises are the Gnana (gnostic) portion (or the inner esoteric portion of Veda which refers to true spiritual knowledge or knowledge of the Supreme Spirit) without which Veda cannot be complete, hence the Upanishad must be included in Veda, the Siddhanti would make a reply to it **तदेजति तन्नैजतितद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदुसर्वस्यास्य बाह्यतः ॥ यजु० अ० ४० मं० ५**, etc., are the Original

texts in the Mantra Sanhitas containing Gnana portion; and the Upanishads and the Shariraka Sutras (the aphorisms of Vedanta or Uttara Mimansa) are mere explanations or expositions of them; therefore the Upanishads are not Veda. Besides, Shwetashwatara Upanishad itself says that the Upanishads are concealed in Veda. See Shwetashwatara Upanishad, 5, 6.

Angas are not Vedas.

In the same manner छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते । ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते । शिक्षाघ्राणन्तु वेदस्य मुखं व्याकरणं स्मृतम् ॥ (Prosody is the two feet of Veda; ceremonial rites, the two hands; astronomy, eye; glosses, ear; pronunciation, nose; and grammar, mouth: these are the limbs of Veda;) therefore grammar, etc., also are Veda, says the objector. The Siddhanti on it states they are not the Vedas themselves but they help us as accessories in deciphering Veda: they are not Vedas. In the same way, the four Upavedas (a class of writings subordinate to the Vedas) are not Vedas. There are four such Upavedas, being attached to each of the four Vedas:—thus Ayurveda or Medicine to Rigveda, according to some authorities, such as Sushruta, it is a part of the Atharvaveda; Dhanurveda or Military science to Yajurveda, Gandharvaveda or Music to Samaveda; and Sthapatyaveda or Mechanics to Atharvaveda. These cannot be included in the Vedas. Here we may note the principal Brahmanas of the Vedas:—the Aitareya Brahmana belongs to the Rigveda; the Tandya or Maha or Praudha or Panchavinsha Brahmana, to the Samaveda; the Shatapatha Brahmana, to the Yajurveda and the Gopatha Brahmana, to the Atharvaveda. The principal Kalpa Sutras are the Ashwalayana, Gobhila, Katyayana, Apastamba, etc. The principal Aranyakas are the Aitareya, Taittiriya and Vrihadaranyaka. The principal Upanishads are Esha, Kena, Katha, Prashna,

Mundaka, Mandukya, Aitareya, Taittiriya, Shwetashwatara, Chhandogya, and Vrihadaranyaka Upanishad. This note will help much the general reader in understanding the drift of the arguments.

Manu Smriti.

The Purvapakshi quotes the following Shloka of Manu :—

उदितेऽनुदिते चैव समयाध्युषिते तथा ।
सर्वथा वर्त्तते यज्ञ इतीयं वैदिकी श्रुतिः ॥

and says—according to Manu Smriti, the Brahmanas are the Vedas. Because the Aitareya Brahmana reads thus :—

स योऽनुदिते जुहोति यथा कुमाराय वावत्साय वाऽजाताय स्तनं प्रतिदध्यात् तादृक् । तदथ य उदिते जुहोति यथा कुमाराय वा वत्साय वा जाताय स्तनं प्रतिदध्यात्तादृक् इत्यादि ॥

and the sage Manu calls it Vaidiki Shruti—therefore the Brahmanas also are the Vedas.

The Siddhanti meets the arguments of the objector on the following grounds :—

In the first place, the two readings of Manu and the Brahmana differ from each other ; secondly, it cannot be ascertained in what way Manu refers to the Brahmana sentences, because the Shloka of Manu perports to "a pious or devotional act can be performed at all times, *viz.*, on the rising of the sun, before the rising of the sun or at a time at which neither the stars nor the sun is visible," and the Brahmana purports to "If one offers an oblation with fire, etc., at the rising of the sun, he is like one who gives milk to a child or a calf born ; and if one does Hawana before the rising of the sun, he is like a person who gives milk to an unborn child or calf." The gist of it is as it is impossible to suckle an unborn child or calf, so it is fruitless to do Hawana without the rising of the sun. Hence Manu and the Brahmana contradict each other.

Then how it can be inferred that Manu included the Brahmanas in the list of the Vedas. By applying the aphorism **प्रयोजनम्** (पाणिनि ५ । १ । १०९) the Vaidik a Shruti may also mean **वेदः प्रयोजनमस्य वैदिकं ब्राह्मणं तत्रत्या इयं श्रुतिः** (the object of which is Veda is Vaidiki or Brahmana; pertaining to which Shruti is Vaidiki Shruti, *i. e.*, it is the Shruti (saying) of the Brahmana of which the object is Veda.

Note. The word Shruti means also **प्राचीनगाथा** (the religious verses, etc., but not belonging to any one of the Vedas), sacred learning, holy knowledge, etc. Certainly the Brahmanas and the Upanishads are Pracheen Gathas and the word Shruti is sometimes used in this sense for the Brahmana, etc. But the general meaning of the word Shruti is Veda (known by revelation) opposed to Smriti (something delivered by human authors). At last let it be granted by the maxim of **दुर्जनतोषन्याय** (it means to satisfy a person who insists upon what he says by accepting his word) that Manu has accepted here the Brahmana as Veda. He has accepted it according to the Yajna Paribhasha of Katyayana only as far as sacrifice goes, not everywhere. But this argument of the objector (Purvapakshi) is by all means weak and futile. Because **विरोधे त्वनपेक्ष्यं स्यादसतिह्यनुमानम् ॥ पू० मी० अ० १, पा० ३, सू० ३ ॥** which says that if there is any inconsistency between the Veda and the Brahmana, etc., then saying of the Brahmana must be given up and the authority of the Veda must be followed on the subject. If there is no contradiction and its (Brahmana Vakya's) origin is not explicitly found in the Veda, it must be inferred that the sages must have by some means or other, arrived at its intention and accepted it. Therefore it must be properly inferred here that the word of Manu is in accordance with the Veda, because it is not contradictory to the Veda and it is inconsistent with the intention of the Brahmanas.

Again, the objector quotes वेदः कृत्स्नोऽधिगन्तव्यः (मनु० २, १६५) the whole Veda ought to be studied and insists that the word Kritsna (whole) means the Mantras and the Brahmanas. The Siddhanti rebuts it by saying that the objector accepts a thing proved without producing any authority or evidence for its proof. He says the word 'Kritsna' means the Vedas from the beginning to the end (the whole of the Sanhitas).

Madhawacharya and Sayanacharya.

मंत्रश्च ब्राह्मणञ्चेति द्वौभागौ०

This statement of Madhawacharya in his Nyayamala Vistara clearly enumerates the two portions of the Vedas (Mantra and Brahmana). The authority of Madhawacharya is of no force in comparison to the authorities of the sages, Jaimini, etc., thus refutes the Siddhanti.

In the same manner, authority of Sayanacharya "मंत्रब्राह्मणात्मकः शब्दराशिर्वेद इति" is nothing in presence of the mighty Suns, Panini, etc. Besides, Sayana himself in the Introduction to his commentary of Taittiriya Sanhita says :—

"ब्राह्मणानाम्मंत्रव्याख्यानत्वम्." The Brahmanas are the comments on the Vedas. Hence he contradicts himself and the argument is of no use to the objector.

Note. Some say Madhawa and Sayana were brothers: others prove they were the same person.

Uwwatacharya.

Uwwatacharya and other commentators include the Brahmanas among the commentaries. See यजु० प्रा० शा० प्र० १, सू० १२८, १२९, १३० and the glosses of Uwwata on them. In the same way, the Siddhanti refutes the arguments advanced by the Purvapakshi on the authorities of the modern grammarians, annotators, etc., as, Nagesha Bhatta, etc., the author of Laghu Shabdendu Shekhara, etc.

Conclusion.

We have given all the important authorities on the question of the Brahmanas being Vedas or being not Vedas, from the ancient sages down to the modern Commentators, Grammarians, etc., and examined them very minutely. The critic can very easily see and come to the conclusion that the weight and preponderance of authorities is against the Brahmana Granthas being the Vedas. The four Sanhitas alone are the Vedas—the word of the Almighty, thesaurus of all knowledge, divine and temporal. As true critics, we cannot accept or reject, what we please, of the sacred books and we cannot put our own meaning upon them. We must be guided in our interpretations by our ancient sages (Panini, Yaska, Jaimini, Vyasa, etc.) See above the Scheme of Studies and Method of Inquiry. We have quoted as many Original texts with their translations, when necessary, as are sufficient to elucidate the point. We request our critics and readers further to enquire into the matter for themselves, and here we conclude this chapter on the Vedas and the Brahmanas, with the prayer :—

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ॥
बृहदारण्यकोपनिषद (१ अ० ४ । ब्रा० २, ८) ॥

From the Unreal lead me to the Real ;
From Darkness lead me to Light ;
From Death lead me to Immortality."

CHAPTER IV.

The Aranyakas and the Upanishads.

ALONG with the Brahmana treatises, it will not be out of place, to give a brief survey of the Aranyakas and the Upanishads. They are really supplementary or complementary treatises. The original meaning of the word *Aranyaka* is "relating to a forest." The Aranyakas are attached to the Brahmanas, and are intended for study in the forest by the Aryas in their third and fourth stages of life, when they have retired from the world. The Upanishads are a class of mystical compositions caring very little for the external world, but diving deep into the nature of soul, universal and individual.

Derivation of "Upanishad."

The word Upanishad is derived from the root *sad* (shadlri) to destroy, to move, preceded by the prepositions *upa*, near, and *ni* or *nis*, certainly or continually and it is used as synonym of Rahasya or secret or mystery, "entering into that which is hidden—the mysterious science, which, by bestowing on the mind real knowledge, leads to the attainment of eternal bliss." Some of the very ancient Upanishads originate from or are identical with the Aranyakas which are really an appendix to the Brahmanas. Both classes of these writings, for the most part, deal with questions called in philosophy "problems of life"—what is the highest object of man? What is the last cause of the world? In what connection is this cause with the world? What is the relation of humanity with the Divinity? How do we know of it? and such

like other momentous questions of philosophy, the seed of which speculative science is scattered in the hymns of the Vedas.

God concealed in the Upanishads.

As says the Shwetashwataropanishad (5, 6):— "He is concealed in the Upanishads, that are concealed in the Vedas." There are numerous examples to confirm this position.

The true source of the Upanishads.

The following illustrations will suffice here:—

ईशावास्य मिदꣳसर्वं यत्किञ्च जगत्यांजगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ ईशोपनिषदि १ ॥

The verse in the Upanishad is taken from the Yajurveda, Chapter 40, Mantra 1.

असुर्या नाम ते लोका अंधेन तमसावृताः ।
ताँस्ते प्रेत्यापिगच्छन्ति ये के चात्महनो जनाः ॥ ईशोपनिषदि ३ ॥

This verse in the Ishopanishad is taken from the Yajurveda, Chapter 40, Mantra 3.

अंधं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो यउ विद्यायाꣳरताः ॥ ईशोपनिषदि ९ ॥
बृहदारण्यकोपनिषदि ४ । अ० ४ । ब्रा० १० ॥

This verse in the Upanishads is taken from the Yajurveda, Chapter 40, Mantra 12.

अंधं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इवते तमो यउ सम्भूत्याꣳरताः ॥ ईशोपनिषदि १२ ॥

This verse in the Upanishad is taken from the Yajurveda, Chapter 40, Mantra 9.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धं ।
कविर्मनीषी परिभूःस्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः ॥ ईशोपनिषदि ८ ॥

This verse in the Upanishad is taken from the Yajurveda, Chapter 40, Mantra 8.

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।
संबाहुभ्यां धमति सम्पतत्रैर्द्यावा भूमिजनयन् देवएकः ॥
श्वेताश्वतरोपनिषदि ३ । ३ ॥

This is taken from the Rigveda, Mandala 10, Sukta 81.

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णंतमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यःपन्था विद्यतेऽयनाय ॥
श्वेताश्वतरोपनिषदि ३ । ८ ॥

This verse is taken from the Yajurveda, Chapter 31, Mantra 18.

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥
युक्ताय मनसा देवान्सुवर्यता धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥
युञ्जते मनउत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
विहोत्रादधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥
युजेवां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येवसूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः ॥
श्वेताश्वतरोपनिषदि २ (१-५).

These verses are taken from the Yajurveda, Chapter 11, Mantra 1—5, with this difference only: the Veda reads धियम् etc., and the Upanishad reads धियः etc.

यात रुद्रशिवा तनूरघोरा पापकाशिनी ।
तया नस्तनुवाशंतमया गिरिशन्ताभिचाकशीहि ॥

श्वेताश्वतरोपनिषदि ३ । ५ ॥

This is taken from the Yajurveda, Chapter 16, Mantra 2. The Veda reads तन्वा

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे । शिवां गिरित्र तां कुरु माहि॑ꣳ सीः पुरुषं जगत् ॥ श्वेताश्वतरोपनिषदि ३ । ६ ॥

This is taken from the Yajurveda, Chapter 16, Mantra 3.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥
श्वेताश्वतरोपनिषदि ३ । १४ ॥

This is taken from the Yajurveda, Chapter 31, Mantra 1 ; or the Rigveda, Ashtaka 8, Adhyaya 4, and Varga 17. The Yajurveda reads सर्वत स्पृत्वा for विश्वतो वृत्वा.

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
श्वेताश्वतरोपनिषदि ३ । १५ ॥

This verse is taken from the Yajurveda, Chapter 31, Mantra 2, or the Rigveda, Ashtaka 8, 4, 17.

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म तदापस्तत् प्रजापतिः ॥
श्वेताश्वतरोपनिषदि ४ । २ ॥

This verse is taken from the Yajurveda, Chapter 32, Mantra 1. The Veda reads ता आपः स प्रजापतिः

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतो मुखः ॥
श्वेताश्वतरोपनिषदि ४ । ३ ॥

This verse is taken from the Atharvaveda, Kanda 10, Adhyaya 4, Varga 8.

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्योऽभिचाकशीति ॥
श्वेताश्वतरोपनिषदि ४ । ६ ॥

This verse is taken from the Rigveda, Ashtaka 2, Adhyaya 3, Varga 17.

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधिविश्वेनिषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥
श्वेताश्वतरोपनिषदि ४ । ८ ॥

This verse is taken from the Rigveda, Ashtaka 2, Adhyaya 3, Varga 21.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥

श्वेताश्वतरोपनिषदि ४ । १९ ॥

The first line of this verse is taken from the Yajurveda, Chapter 32, Mantra 2, line 2 and the 2nd line of this verse is taken from the 3rd Mantra, first line.

मानस्तोके तनये मान आयुषि मानो गोषु मानो अश्वेषुरीरिषः ।
वीरान्मानो रुद्र भामिनो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥

श्वेताश्वतरोपनिषदि ४ । २२ ॥

This verse is taken from the Yajurveda, Chapter 16, Mantra 16 and the Rigveda, 1, 8, 6, 8. The Rigveda reads आयौ and the Yajurveda reads मानोवीरान्.

अन्यदेवाहुर्विद्यया ऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

ईशोपनिषदि १० ॥

This is taken from the Yajurveda, Chapter 40, Mantra 13.

In fact, the whole of the Isha Upanishad is extracted from the Yajurveda, Chapter 40. Thus it will be seen that sometimes the whole Mantras are taken in the Upanishads and sometimes the portions of the Mantras are assorted in them. The ancient sages have tried their best to show and explain the Mantras of the Vedas in the Upanishads; but the modern commentators differ on different points. The Upanishads are really the kernel of the Vedas. They are really the theosophy of the Vedas. They represent the Jnana or gnostic portion of the Vedas. Hence they are held in high esteem by the Aryas. They are outcome of insight and deep reflection on the nature of the world and of the soul. This seed (in the Vedas) ultimately sprouted up and developed itself into the Upanishads.

The Upanishads are the Jnana Kanda.

As the Brahmana treatises represent and expound the Karma Kanda or ritual portion of the Vedas, the Upanishads represent and comment and dilate upon the Jnana Kanda or gnostic portion of those sacred books. They are the theosophy of the Vedas. The end of both the paths (Karma and Jnana) is the same, namely, final liberation and the cessation of future births. In the Brahmanas we find an advocacy of the rituals and ceremonials of the Vedas for the attainment of liberation. The Upanishads hold and prove that it is by a knowledge of the Supreme Brahma, it is by a meditation of His true nature and it is by a concentration of mind that the true liberation is obtained. It fact, what are time and tune to music, Karma (meritorious deeds, as rituals, etc.,) and Upasana (meditation, etc.,) are essential to Jnana (knowledge). Thus the Brahmanas and the Upanishads are supplementary to each other. As the Brahmanas, in general, have given rise to the Purva Mimansa of Jaimini, in the same way, the Upanishads form the great reservoir of all the other grand philosophical systems of Bharatavarsha and the first key to the true conception of God and His manifold attributes.

No sectarian views in the ancient Upanishads.

The Aranyakas extant are :- (1) the Aitareya, (2) the Kaushitaki, (3) the Vrihadaranyaka and (4) the Taittiriya. The principal Upanishads are Esha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Kaushitaki, Taittiriya, Shwetashwatara, Chhandogya and Vrihadaranyaka. The most important characteristic noticeable is that in the above ancient Upanishads we do not meet with sectarian views. They are absolutely taken up with an enquiry into the nature of the Supreme Being. The other Upanishads which are of very modern origin are filled with

sectarian views. When none of the ancient Upanishads could be found to suit the purpose, the founders of new sects had no scruple and no difficulty in composing new Upanishads of their own. This accounts for the large and even growing number of these treatises. The ancient Upanishads contain the highest authority on which the various systems of philosophy in India rest. Not only the Vedanta philosopher, who by his very name, professes his faith in ends and objects of the Veda, but the Sankhya the Yoga, the Vaisheshika and the Nyaya philosophers, all find in the ancient Upanishads warranty for their tenets.

Growth and origin of new Upanishads.

The modern Upanishads, Ramatapani, Gopala Tapaniya, Nrisinghatapaniya, etc., assert and maintain the rampant sectarian supremacy, and their general character conclusively proves the later origin of these works. The most recent work of this class is Allopanishad, probably composed, in the reign of Akbar, by a scholar of Arabic who knew something of Sanskrita too. In trying to enter into the spirit of the ancient Upanishads and the six systems of philosophy founded on them the reader must implicitly trust to their guidance without allowing himself to be disturbed by the fancies of the later sects.

To philosophise seriously and to good effect it is necessary to give up all prejudice, pride and sloth—the three enemies of philosophy and truth.

General character; date and authorship of the Upanishads.

The Upanishads are generally in the forms of dialogue, written in prose with occasional sprinklings of verse. Some of them are also entirely written in verse. The principal subject of dissertation and dialogues between the preceptor and the pupils or between the husband

and wife are invariably the nature of Atman and its relation to human soul. The Upanishads were composed immediately after the Brahmanas and some of them were composed simultaneously with them. The outward characteristics, both as regards form, style and superficial matter, are almost the same, but the main topics are widely different in their nature. Some people believe the Upanishads to be part of the Vedas; but their quotations from the Sanhitas, as well as their language, prove them to belong to a much later age. As the Brahmanas are the commentaries, in general, of the Karma Kanda or ritual department, the Upanishads expound and dilate upon the Jnanamarga or path of knowledge or the theosophy of the Vedas. Shruti includes only the four Sanhitas, the Mantras or Hymns of the four Vedas and Smriti includes all the other sacred books, the Brahmanas, the Upanishads, the 6 Angas, the Darshanas and the Dharma Shastras. Only the four Sanhitas are the Vedas.

It is very difficult to ascertain the date of composition of all the Upanishads, some of them being of very recent origin. Whatever may be the date of composition as regards many minor works the principal and leading Upanishads attached to the four Vedas are entitled to claim a very ancient origin. The Rigveda is followed by two Upanishads, the Aitareya and Kaushitaki. The former was composed by Itara Mahidasa and the latter by Kaushitaki. The Yajurveda has two Upanishads which are both of great length and enjoy the highest authority among the Aryas. They are the Isha and Vrihadaranyaka, The former forms parts of the Yajurveda and is its 40th Chapter or Adhyaya. The latter dilates upon the former and it was composed by the sage Yajnavalkya.

The Taittiriya and the Shewatashwatara Upanishads belong to the so-called Black Yajurveda. The principal Upanishad of the Samaveda is the Chhandogya which is

very much popular and well-known.

The Prashna, Mundaka, Mandukya and Katha Upanishads belong to the Atharvaveda. They are famous for the doctrines which they contain.

The Talavakara Upanishad is commonly called Kena. It is one of the Upanishads in the Atharva collection, and belongs also to the Samaveda. These are the principal Upanishads.

The chief doctrines of the Upanishads.

The authors of the Upanishads believed in one God. Their religion was monotheism. It was neither polytheism nor pantheism. There are numerous references to God in them under the various names of Yama, Aditi, Pushana, Agni, Rudra, Indra, Soma, Varuna, etc. The Upanishads are replete with noble and sublime truths, as a belief in one God, His attributes, means of obtaining Him, etc.

Attributes of God.

यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमोनमः ॥

श्वेताश्वतरोपनिषदि २ । अ० १७ ॥

To God who is in the fire, who is in the water, who entered the universe, who is in the annual herbs and who is in the trees (the regents of the forest), to that God be reverence, to that (pervading) God be reverence.

सत्यं ज्ञान मनन्तं ब्रह्म ॥ तैतिरीयोपनिषदि २ । वल्ली १ ॥

Brahma is truth (existence), knowledge and infinite. God is true, (a real entity) omniscient and eternal or infinite.

सपर्यगाच्छुक्रमकायमव्रण मस्नाविरꣳशुद्धमपापविद्धं ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः ॥ ईशोपनिषदि ८ ॥

He is all-pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin; He is alwise, the Ruler of the human mind, above all beings, and self-existent. He makes or distributes (all) things for everlasting years, suitable to the nature of all beings (His creation). He is quite distinct from human beings and all other creatures, movable and immovable.

सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्ये ६ । २ । १ ॥

Before, O child, this was only being, one only, without a second (none equal to Him.)

आत्मैवेदमग्र आसीत् पुरुषविधः ॥ बृहदारण्यके १ । ४ । १ ॥

Before (the transformation of the Universe) (there) was God and He had will (to make the worlds).

आत्मा वा इदमेक एवाग्र आसीत् नान्यत्किञ्चन मिषत् । स ईक्षत लोकान् नु सृजा इति ॥ ऐतरेयोपनिषदि १ । खण्डे १ ॥

Verily there was before (the manifestation or transformation of the world) Supreme Soul alone, and nothing else whatsoever (active or non-active). He reflected: "Let Me make the worlds."

स इमान् लोकान सृजत ।

Ibid (1, 2)

He created these worlds.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येषत आत्मान्तर्याम्यमृतः ॥ बृहदारण्यके ३ । ७ । १५ ॥

That Immortal God pervades thee. He pervading all beings is distinct from them. He knew all beings. All beings are His body, (because) He pervading all beings rules them. (This is the address of the sage Yajnavalkya to Gargi, the daughter of the sage Vachaknu.) Here is shown all-pervasion of God, pervading human souls and all matter.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यञ्चरन्तितत्तेपदं संग्रहेण ब्रवीम्योमित्येतत् ॥
कठे २ । १५ ॥

The word of which all the Vedas speak, which all the works of penance proclaim, of which desirous they live as Brahma students, this word I will briefly tell thee ; it is " Om." etc., etc.

अशब्द मस्पर्श मरूप मव्ययंतथारसं नित्यमगंधवच्चयत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्यतं मृत्युमुखात् प्रमुच्यते ॥
कठे ३ । १५ ॥

Whoever has understood (the nature of Brahma) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one (individual soul or nature or intellect), which is firmly based,—escapes from the mouth of death. *Vide* Mundaka. 2, 2.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूप मन्नं च जायते ॥ मुण्डके १ । ९ ॥

From Him who is All-wise, Omniscient, whose devotion (tapas) has the nature of knowledge are produced Brahma (the universe), name, forms and food. He is the creator of the universe having form and name.

दिव्यो ह्यमूर्त्तः स बाह्याभ्यन्तरोऽजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥ मुण्डके १ । २ ॥

He (Purusha) is verily luminous, without form, He is without and within, without origin, without life, without mind, He is pure and greater than the great indestructible one (the primordial matter or nature).

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारञ्च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मैतत् ॥
श्वेताश्वतरोपनिषदि १ । १२ ॥

This should be known as eternal, and as abiding in one's own soul, for beside Him there is nothing to be known. Knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the Supreme Ruler), (knowing) all these three kinds as Brahma (a person obtains liberation). The word Atma and Brahma are used in the Vedas in many senses, as the word Brahma is used here in three senses.

तमीश्वराणां परमंमहेश्वरं तं देवतानां परमञ्च दैवतम् ।
पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यम् ॥
श्वेताश्वतरे ६ । ७ ॥

We (the sages) know Him, the Supreme Great Ruler of all rulers, the Supreme Deity of all deities, the Lord of lords, greater than what is greatest, the resplendent, the praiseworthy Ruler of the worlds.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥
श्वेताश्वतरे ४ । ६ ॥

Cf. मुण्डके ३ । १-२ ॥

See Mundaka, etc., III, 1-2.

Two birds (the Supreme and individual souls) always united, of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul) enjoys the sweet fruit of the fig-tree, the other (the Supreme Soul) looks round as a witness. Dwelling on the same tree (with the Supreme Soul) the deluded soul (the individual soul), immersed (in the relations of the world), is grieved by the want of power; but when it sees the other, the (long) worshipped Ruler as different (from all worldly relations) and his glory, then its grief ceases.

Here the Upanishads demonstrate and conclusively prove that the three entities, the Supreme Soul, the individual souls and the primordial matter are constant and eternal. See the Rigveda here.

Means of obtaining Him.

After mentioning briefly the attributes of God, we proceed to describe the means of obtaining Him.

तद्धतद्वनं नाम तद्वनमित्युपासितव्यं ।
स य एतदेवं वेदाऽभिहैनं सर्वाणिभूतानि संवाञ्छन्ति ॥
तलवकारोपनिषदि ४ । ६ ॥

He is verily to be adored by that (individual soul). By the name of the adorable He is to be worshipped. All beings praise or like Him who thus knows that (Brahma.)

उतिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया ।
दुरगम्पथस्तत्कवयो वदन्ति ॥ कठे ३ । १४ ॥

Arise, awake, get the great (teachers) and attend. The wise say, that the road to Him is (as) difficult to go, as the sharp edge of a razor.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुद्धो यं पश्यन्ति यतयः क्षीणदोषाः ॥
३ मुण्डके १ । ५ ॥

The Soul (Brahma) must verily be obtained by the constant (practice) of truth, of devotion, of perfect knowledge, (and) of the duty of a Brahma-student, He whom the sinless devotees behold, is verily in the midst of the body, of the nature of light, (and) is pure.

एवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितोभूत्वाऽऽत्मन्येवात्मानं पश्यति । बृहदारण्यके ४ अ० ४, २३ ॥

Thus restraining his passions and senses externally and internally, patient, ceasing from all sorts of vices (desires), concentrating, he (the Yogi) sees the Supreme Soul in himself (the individual soul.)

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ कठे २ । २४ ॥

Whoever has not ceased from wicked ways, is not subdued (in his senses), not concentrated (in his intellect), and not subdued in mind, does not obtain it (the Supreme Soul), not even by knowledge.

Mere hearing and learning of the Shastras is not sufficient. A man must desist from vicious deeds and then concentrate his mind on God calmly and quietly, after curbing his passions.

नायमात्मा प्रवचनेनलभ्यो, न मेधया न बहुना श्रुतेन.....॥

कठे २।२३॥ ३ मुण्डके २।३॥

The Supreme Soul cannot be gained only by learning, or mere understanding (of the Vedas) or by manifold science.

न चक्षुषा गृह्यतेनापिवाचा नान्यैर्देवैस्तपसाकर्मणावा।
ज्ञान प्रसादेन विशुद्धसत्वस्ततस्तुतं पश्यते निष्कलंध्यायमानः॥

३ मुण्डके १।७॥

He (Brahma) is not apprehended by the eye, not by speech, not by the other senses, not by devotion or rites; but he whose intellect is purified by the light of knowledge, beholds Him who is without parts, through meditation.

See K. V. 6,12.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।
येनाक्रमन्त्यृषयोह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥

३ मुण्डके १।६॥

Truth conquers alone, not falsehood. By truth is opened the road of the gods, by which the Rishis whose desires are satisfied, proceed, (and) where the supreme abode of real truth (is found).

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणिमनसा सन्निवेश्य।
ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसिसर्वाणिभयावहानि॥

श्वेताश्वतरे २।८॥

Keeping the upper parts (the chest, neck, and the head) erect and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Brahma ("OM") cross over all the fearful torrents (of the world).

प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनोधारयेताप्रमत्तः ॥

श्वे० २ । ९ ॥

Keeping down the senses (Pranan), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses. *Vide* Katha, 3, (4—9).

समे शुचौ वह्निवालुका विवर्जितशब्दजलाश्रयादिभिः ।
मनोऽनुकूले नतु चक्षुःपीड़ने गुहानिवाताश्रयणे प्रयोजयेत् ॥

श्वे० २ । १० ॥

At a level place, free from pebbles, fire, and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to God)

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं उपासा निशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥
प्रणवो धनुः शरोह्यात्मा ब्रह्मतल्लक्ष्य मुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

२ मुण्डके २ । ३—४ ॥

Seizing as his bow the great weapon of the Upanishad, (let man) put (on it) the arrow, sharpened by devotion, attracting with the mind whose thought is fixed upon that (Brahma). Know, O beloved, that indestructible (Brahma) as the aim. The sacred word ("Om") is called the bow, the arrow the soul, and Brahma its aim; he shall be pierced by Him whose attention does not swerve. Then he will be of the same

nature with Him as the arrow (becomes one with the aim when it has pierced it).

स्वदेहमरणिं कृत्वा प्रणवञ्चोत्तरारणिं ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥

श्वेताश्वतरे १ । १४ ॥

Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract meditation which serves as rubbing, will behold God, as the concealed (fire becomes visible to him by rubbing).

How to pass life here.

How a man should pass his life in this world ?

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳसमाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्मलिप्यते नरे ॥

ईशोपनिषदि २ ॥

Performing sacred works (the works enjoined by the Vedas, as the Agnihotra and other rites), let a man desire to live a hundred years. There is no other manner (than this to pass the life here), in which man is not tainted by work.

सत्यं वद धर्मञ्चर स्वाध्यायान्मा प्रमदः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् ॥

मातृदेवोभव । पितृदेवोभव । आचार्यदेवोभव । अतिथिदेवोभव । यान्यस्माकꣳसुचरितानि तानि त्वयोपास्यानि नो इतराणि । श्रद्धया देयम् । अश्रद्धयाऽदेयम् ॥

१ तैतिरीयोपनिषदि ११ अनुवाके १ ॥

Speak the truth. Walk according to thy duties. Let there be no neglect of the (daily) reading of the Vedas. Let there be no neglect of truth. Let there be no neglect of duty. Let there be no neglect of protection (prudence). Let the mother be a god (to thee). Let the father be a god (to thee). Let the

teacher be a god (to thee). Let the guest be a god (to thee). All the works which are unblamable, ought to be performed,—not any other. All the praiseworthy doings of us (the teachers), ought to be worshipped (followed) by thee—not any other.

(What is to be given) is to be given with faith, and not to be given with want of faith.

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् ॥
तैत्तिरीयोपनिषदि ११ ॥

This is the rule, this is the advice, this is the meaning (Upanishad) of the Vedas, this is the instruction.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मागृधः कस्यस्विद्धनम् ॥
ईशोपनिषदि १ ॥

Whatever exists in this world, is to be enveloped by (the thought of) God (the Ruler). (He pervades the Universe). By renouncing all desires, thou shalt enjoy. Do not covet the riches of any one.

The first and second Mantras of the Yajurveda, Chapter 40 (or the first and second verses of the Ishopanishad) refer to and lay down rules for meritorious works and knowledge.

The aim of knowledge.

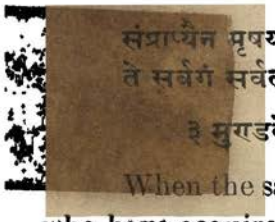
What is the result or aim of the knowledge and meritorious deeds is described in the Upanishads?

ब्रह्मविदाप्नोति परम् ॥ तैत्तिरीयोपनिषदि २, वल्ली १ ॥

The knower of Brahma obtains the Supreme Brahma (beyond which there is nothing more).

यदा सर्वे प्रमुच्यन्ते कामायेऽस्य हृदिश्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥
कठे ६ वल्ली १४ ॥

When all the desires cease which were cherished in his heart (intellect), then the mortal becomes immortal, then he obtains here Brahma.



वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

३ मुण्डके २ । ६ ॥

When the sages (Rishis) are satisfied with knowledge, who have acquired (the knowledge of) the soul, who are without passion and placid in mind, have obtained Him, then wise and with concentrated mind, everywhere comprehending the All-pervading (Soul), they enter it wholly.

The Theism of the Upanishads.

The theism of the Upanishads derived from the Vedas consists in insight and deep reflection on the nature of the world and of the soul (universal and individual). It is belief in and worship of One God. This belief arises from inquisitiveness and moral and spiritual attainments. Man's mind is too restless and too much taken up with things external to be able to fix itself upon super-sensuous realities. Mere intellectual concentration is not sufficient. The heart must be purified and warmed by devotional exercise.

Thus man would succeed in understanding the nature of God. The novice must go through a long course of moral and spiritual exercise before he can be a regular student of the science of God. There are many instances of it in the Upanishads. The six inquirers in the Prashnopanishad, Satyakama Jabala in the Chhandogya Upanishad, and in the Katha Upanishad Nachiketas do the same thing. The Upanishad says—

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैन माप्नुयात् ॥

He who has not given up bad habits, whose mind is not tranquil and used to spiritual concentration, cannot find Him (God), even by (verbal) knowledge.

The Upanishad further says :—

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गमपथस्तत् ॥

Awake, arise, seek competent instructors and try to know God. The wise say that that way is as difficult to be passed as the sharp edge of a razor.

As a Theistic inquirer, the pupil was made to go through certain prescribed courses of meditation and reasoning. The Upanishads, though not systemetic treatises on Philosophy, contain the elements of a system, a profound and magnificient system of Philosophy. They are a store of abstruse questions of philosophy and problems of life. They contain exhortations on ethical and spiritual life, anecdotes, stories, psychological and devout utterances. The sages of yore dilated upon the germs and principles of the Upasana and Jnana Kandas already contained in the Vedas, the Book of God. They are expounders and annotators of those succint ideas. Gathering these fragments of light, we shall give a rough sketch and idea of the Theistic Philosophy of the Upanishads.

The most important point in the Upanishdas is the eternity of the Universal Soul, the individual souls and the primordial matter as says the Shwetashwatar-opanishad :—(4, 6).

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नयोऽभिचाकशीति ॥

Cf. The 3 Mundaka, 1—2 ; and so forth.

By the Universal Soul the ancient sages meant something that is, in its very nature, universal, that is

common to all thinking individuals, the common basis of all objects, animate and inanimate—of thinking persons themselves considered as particular objects. See the Katha Upanishad, (III, 10—11).

The objects are greater than the senses, and the *manas* greater than objects, the intellect greater than the manas, and the soul greater than the intellect; the invisible power that produces the world of time and space is greater than the soul, and the Supreme person, greater than that power and that there is nothing greater than the Supreme person, who is our ultimate goal. The Supreme Soul transcends not only the sensorium and the intellect, where time and space end, but also that centre of spiritual activity to which, as a substance, intellect itself is referred as a mode or attribute. By the Supreme person or self, the Upanishads mean something that transcends time, space and quantity, which belongs not to a particular "I," a particular centre of spiritual activity, but to all such centres."

As the same Upanishad says :—

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः समृत्यु माप्नोति य इह् नानेव पश्यति ॥

What is here is there; what is there is here. He who sees plurality in this goes from death to death." (IV. 6).

This is made much more clear in the dialogue between Narada and Sanatkumar in the Chhandogya Upanishad, Chapter VII. Sanatkumara enumerates a number of categories, coming to a higher one at each step as Narada feels satisfied with each last, and at last he comes to Prana, Narada seems satisfied, as he cannot think of a higher category than life, with the departure of which every activity in us ceases. But Sanatkumar leads him to the highest category, where alone final satisfaction can be obtained, and that is the infinite (Brahma).

Thus according to the Upanishads, as the moderns assert, Brahma and Jiva are not identical and the same. If Jiva is one with Brahma, (as the moderns assert) how is it that these very writings inculcate the worship of God on the part of man, and teach man to seek salvation through union with God? If the union is already real, what is there for men to aspire after? The proper answer given in the Upanishads is—that a worshipper, as seeking deliverance, is not same as Brahma. The realisation of ultimate union of the individual soul with the Infinite implies duality, for the realisation and acquisition of it on the part of the worshipper is an event in time and thus belongs to a finite being. Numerous authorities may be quoted from the Upanishads, that this duality between the worshipper and the worshipped will never cease. Much depends upon how these passages are interpreted. We can, however, prove, according to the Vaidica Siddhantas, that the worshipper and the worshipped will never be the same, as they never were identical. The haranguing disputes of the Dwaita, Adwaita and Vishishtadwait are modern. The Upanishads expound the constant and eternal distinction between the Universal Soul and the individual souls, as described in the Vedas. They prove what is ordained in the four Sanhitas or the Vedas.

The tenets of the Vedanta (the science of the Upanishads) as taught by the text of Vyasa are in keeping with the Vaidica Siddhantas. And the notion, that the versatile world is an illusion (Maya), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination and every seeming thing is unreal and all is visionary, is not the doctrine of the text of the Vedanta. The author of the Vedanta Sutras makes a distinction, regarding "Moksha" and between the Finite and the Infinite (जीवात्मा and परमात्मा) in some of

his aphorisms. But according to Shankar's interpretation of these aphorisms, they treat of relative Moksha only of the soul's unity with Brahma or Hiranyagarbha. According to him, there is a higher, or an absolute Moksha, the soul's absolute unity with Parabrahma, though the Sutrakara or the aphorist is quite against it. See seq.

It is the Neo-Vedantins who are apt to palm off their chimerical theories as unequivocal Shastrica truths and here we shall examine them, in brief.

The ancient Vedantism.

The Vedanta (the science of the Upanishads) occupies a position of high eminence among the six schools of Philosophy. It is the most abstruse system ever yet given out to the world. Being conversant with the exposition of the nature of Brahma and the relation between the Universal Spirit and the human soul, it is full of the permanent interests of mankind. The Vedanta, as its name imports, is the *end* of the Vedas. The system embodies the essence of the Vedas on this most sublime branch of study, elaborated and explained in a very beautiful manner for the help and guidance of the students of Divine Science. The great sage Vyasa, foreseeing the wretched destiny and deplorable state, consequent upon the war of the Mahabharata, that awaited this land, wrote, out of pure benevolence and love for humanity, a treatise on Vedanta, based on the Upanishads, which has been the guiding light of millions upon millions of men that have gone before us. But during the long interval that has followed since its composition, various revolutions of religious and social character have swept over India, seriously affecting the Vedanta system. A time then came when the primeval monotheistic faith of the Aryas was replaced by Buddhism, which scouted the idea of the existence of a being higher than man, and Charvakism,

which spurned all thoughts of God and Individual soul, asserting that the whole cosmos including God and individual souls was nothing more than a mere combination of physical blind atoms.

Buddhism and Materialism.

The Vedas were, during the ascendency of these faiths, treated with scant consideration and pronounced at times to be nothing but a heap of rubbish. The sublime conception of Godhead that had for ages been the prop and pillar of the Aryan nation was openly ridiculed. Materialism became the *be-all* and *end-all* of human speculation and it was gravely asserted, both in the street and the closet, that this magnificent frame work of the Universe, full of intelligence and design, did not owe its origin to any Higher Conscious Principle, but was simply a mechanical combination of atoms brought about by fortuitous circumstances. To meet the God-ignoring Buddhism and the besettin g materialism and restore the Vedas to their pristine position, men like Kumarila Bhatta and Shankaracharya, gifted as they were with great powers of reasoning and well-versed in the Purva Mimansa of Jaimini and the Uttara Mimansa of Vyasa, created a revolution in the beliefs of the people and uprooted Buddhism and materialism and drove them out of the land of the Aryas. But in addition to the pure doctrines of the Vedas, Shankaracharya devised a means of his own, and with that weapon —the antithetic doctrine that the Universe was nothing but God in the various degrees of manifestation—waged a deadly conflict with Buddhism and Materialism, and dealt a heavy blow to them.

Neo-Vedanta.

What is non-Vaidica in his and his followers' teachings we have to notice and criticise here, in brief, in the following pages :—

A summary of the non-Vaidica principal articles of belief of the Neo-Vedantin is as follows :—

(*a*) That the human soul is identical with God.

(*b*) That the world is unreal (Maya).

(*c*) That the soul is Akarta and Abhokta.

(*d*) That bondage and salvation are mere illusion.

The object with which these doctrines were promulgated was probably counteracting poison with poison, so these dogmas, which were, in fact, spurious, served as an effective antidote against Buddhism and Materialism. When, however, they had done their work, they naturally fell into desuetude. But just at this juncture they are taken up aniew by a class of persons who find them to be particularly conducive to the fulfilment of their private ends and they industriously propagate them throughout the land. There has, of late, been a remarkable revival of these Neo-Vedantica dogmas. It is high time that the lovers of truth and the true Vaidica Dharma should rise and check the injurious non-Vaidica tenets of the Neo-Vedantins. No weapon is better fitted for this purpose than the Upanishads and the aphorisms of Vyasa themselves explained and translated in keeping with the Vaidica Siddhantas.

In the first place, the Veda, to which the origin of the New Vedantism is ascribed, is totally innocent of its doctrines; secondly, that the passages on which it is founded, occur in the Shatapatha Brahmana and that those passages have been mutilated with a selfish object, and that they do not at all bear the interpretation that is put upon them ; thirdly, that the Vedas, the Upanishads, the Shastras, and the Vedanta Darshana itself, strongly contradict its dogmas. We shall give a number of quotations on each of the aforesaid articles by way of refutation to convince the futility of Neo-Vedantism. The Neo

Vedantins do a great injury to the world by perverting and misinterpreting (the Shastrica texts). They engender stubbornness and pride in men, plunging them into a sea of pain. It is the ignorant people, however, that generally fall into their net and suffer, like fish, from pain till death, struggling all along in unrighteousness, wickedness and bondage.

Their principal articles of belief, as mentioned above, are:—

(1) That individual soul is identical with Brahma (God).

(2) That (human beings) are Akarta and Abhokta (free from liability to action and consequent fruit).

(3) That the world is unreal.

(4) That the soul lapses into God in salvation and that there is neither Moksha (liberation) nor Bandha (bondage) in reality.

There are many other false doctrines besides, to which they subscribe. But we shall treat of these four here in brief and expose the fallacies involved in them.

Pantheism refuted.

The first authority adduced in support of the doctrine of the identity of soul and God is **प्रज्ञानमानन्दं ब्रह्म.** This passage is fathered upon the Rigveda, but it is nowhere to be found in all the eight Ashatakas of that Veda. It is, however, met in the Aitareya Brahmana, the commentary of the Rigveda and runs as follows:—

प्रज्ञानं ब्रह्म.

It sets forth the nature of Brahma as the repository of sublime and infinite knowledge. The adjective **प्रकृष्टज्ञानस्वरूप** (It may be resolved thus—**प्रकृष्टं ज्ञानं यस्मिन् तत्प्रज्ञानं**) implies utter absence of connection with ignorance and darkness, either in the present, past or

future. Brahma signifies "greatest of all; strength of the world; augmentor of the happiness of His devotees in the infinite pleasures of salvation; and also, the dispenser of bliss in the world." Such is the Swabhava (nature) of God. The Neo-Vedantin calls the foregoing passage by the name Mahavakya, but that is wholly wrong, since it is nowhere so named in the works of the Rishis.

अहं ब्रह्मास्मि

The Vedantin interprets it as—"I am Brahma, *i. e.*, I became Jiva by an illusion, now I have come to know that I am Brahma himself." This misinterpretation on their part is utterly ignoble, for, regardless of the prior and posterior connection or context, they pick up, like a plagiarist, sentences from the body of a book for the accomplishment of a selfish object. Mark the antecedent and the consequent connection of the passage, which is as follows:—

Shatapatha Brahmana, Kanda 14, Prapathaka 3, Brahmana 2, Kandika 18—22.

"आत्मेत्येवोपासीत। अत्र ह्येते सर्वऽएकं भवन्ति" इत्युपक्रम्य—तदेतत् प्रेयः पुत्रात्। प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियꣳरोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥ १९ ॥ तदाहुः। यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु तद् ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥२०॥ ब्रह्मवाऽइदमग्रऽआसीत्। तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवन्तद्यो—यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणाम् ॥ २१ ॥ तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे। अहं मनुरभवꣳसूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदꣳसर्वं भवति तस्य ह न देवाश्चनाभूत्या ईशतऽआत्मा ह्येषाꣳसभवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवꣳसदेवानां यथा ह्वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विदुः ॥ २२ ॥ अतति सर्वत्र व्याप्नोतीत्यात्मा परमेश्वरः

The subject dealt with here makes it clear that all men should adore God and none else, for Omnipotent and Omniscient Brahma is the dearest of all. He should be known. He alone is dearer than children, wealth and other things of the world. He is privy to the innermost recesses of the soul and is the Atma (stay and support) of all. Whosoever holds dear things other than Him should be addressed as follows:—"As thou regardest other things to be dearer than God, thou shalt fall into the ocean of pain, and cry for ever, for whosoever shall worship things other than God, shall suffer, and whosoever shall adore Páshána or other material things, shall also be always in distress."

"आत्मानमेव.....प्रमायुकं भवति"

"Those who adore omniscient, almighty, just, incorporeal and unborn God, shall alone attain unto happiness in this life, in the next and in salvation." It is only by the grace of the Lord that one attains to power and glory among his fellow beings and not otherwise. "न ह्यस्य प्रियं प्रमायुकं भवति." The happiness accruing to the devotee from divine contemplation is never destroyed; on the contrary, it remains always stable. "अत्र ह्येतेसर्व एकं भवन्ति." In Brahma Jnana men consider pain and pleasure as *apriya* (bitter) and *priya* (sweet), in the case of other creatures as in their own, having been influenced with love towards one another; and actuated with feelings of justice and universal welfare, they strive for the increase and advancement of the happiness of all beings. They consider the *atma* of others like their own. तदाहु: Men who are conversant in divine science inculcate that the whole world owes its existence to the Divine power. He alone is the maker of all. तद् ब्रह्मावेत्:—God by His omnipresence, protects everything; किमु None else is the cause of the world. ब्रह्म वा इदमित्यादि—God alone existed in the beginning of creation; अहं ब्रह्मास्मीति सदैवावेत्. He never

forgets His own nature, whosoever among the wise contemplates Brahma as the cause of the universe, attains unto happiness. The Rishis (learned seers) and Manushya (ordinary mortals) who rise from the profound slumber of ignorance to the light of divine knowledge, attain unto perpetual happiness. तद्धैतत् पश्यन्नृषिर्वामदेवः प्रतिपेदे..... (The contemplation and realization of the Supreme Being leads to a full and clear knowledge of one's past and present birth). And the devotee can speak in *samadhi* as did Vamadeva: 'I, (now) Vamadeva can well behold, by the attainment of the Lord, whom I see directly, that I have been Manu and Surya Rishi in previous births and have also been to Suryaloka (in previous states of existence.) Similarly does the devotee in higher stages of realization see:—अहं ब्रह्मास्मि, I am Brahma, *i. e.*, I am stationed in Brahma, Brahma pervades my outer and inner self. Such a person enjoys perpetual happiness. Senses and elements cannot influence him. On the contrary they are guided and influenced by him: he being their *Atma*. Just as a house is inseparable from space and space from house, and just as these do not, at the same time, constitute one and the same thing but are two distinctly separate things, even so Parmatma (God) and Atma (human soul), owing to their connection of Vyapya Vyapaka—the one interpervading the other—are neither identical with, nor separate from, each other. This subject has been dealt with in the sixth chapter of Vrihadaranyaka, where it is said—

"य आत्मनि तिष्ठन्नात्मनोन्तरो य मात्मा न वेद य स्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः"

O Jivataman! the omnipresent and imperishable Parmatma (God), thy Lord, interpervades thee and fills thy entire being; He is with thee; He is separate from thee; yet He is in thee and thou knowest it not. As this

gross material is the body of the Jiva (soul), just so art thou the body (sharira) of God. He sustains thee by His immanence. Worship none other than Him. If any one regards *devas*, such as ears—objects other than God—as Brahma, worships them, or arrogantly says:—"I am not the worshipper of God; or, I have no connection with Him, nor has He any with me; or, I have nothing to do with Him; or, He exists not; or, I am Brahma myself," is the slave of his senses or of some man wiser than himself. A man who does not worship God, is like a donkey or a bullock.

Such passages picked up from the body of a book and differently interpreted, as is done by a plagiarist, without antecedent or subsequent connection or context, cannot pass for Pramana (authority). This will suffice and for fear of exceeding the limits assigned to the subject we cannot treat it further. The foregoing passage is not from the Yajurveda: it is from the Shatapatha Brahmana.

Again, तत्त्वमसि also is not from the Samaveda but is to be found in the Chhandogya Upanishad. The antecedent and consequent connection of this passage too is overlooked. It runs as follows:—

"स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत् सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति"

Uddalaka says unto his son Shwetaketu:—"Parmatma, the embodiment of the aforesaid attributes, is the Soul of the Universe; is extremely subtle, even subtler than Prakriti (primordial matter), ether and human spirit. He is unchangeable, omnipresent, sustainer of all, and the Lord of the Universe. He is also primeval, without any flaw, all-truth and immortal."

Q.—As the soul of the universe is God, is there, in this way, any Soul of God also?

Ans.—स आत्मा, No, He is His own soul. He who is the soul of all is privy to thy heart and is thy stay and support.

"तदन्तर्यामी तदधिष्ठानस्तदात्मकस्त्वमसीति फलितोऽर्थः" ॥

There is Tatsahachara Upadhi in this Vakya. तत्सहचारोपाधि in Sanskrita implies invariable concomitance such as the existence of smoke where there is fire.

यष्टिकां भोजय अर्थात् यष्टिकया सहचरितं ब्राह्मणं भोजयेति गम्यते, तथैव तद्ब्रह्मसहचरितस्त्वमसीत्यवगन्तव्यम् । तथा अहं ब्रह्मास्मि इत्यत्राहं ब्रह्मसहचरितो वा ब्रह्मस्थोऽस्मीति विज्ञेयोऽर्थः । तात्स्थ्योपाधिना यथा मञ्चाः क्रोशन्तीत्यत्रमंचस्थाः क्रोशन्तीति विज्ञायते, एवं यत्र यत्रासम्भव आगच्छेत्तत्र तत्रोपाधिनाऽर्थो वेदितव्यः ॥ अत्रन्याय दर्शनस्य द्वितीयाध्यायद्वितीयाह्निकस्य चतुष्षष्टितमं सूत्रं प्रमाणमस्ति "सहचरणस्थानतादर्थ्यवृत्तमानधारणसामीप्ययोगसाधनाधिपत्येभ्योब्राह्मणमञ्चकटराजसक्तुचन्दनगङ्गाशाटकान्नपुरुषेष्वतद्भावेऽपि तद्वदुपचारः" एषुदशविधासम्भवेषु वाक्यार्थेषु दशोपाधयो भवन्तीति वेद्यम्"

Therefore the individual soul being not omniscient, even in doubt, etc., cannot be God, who is omniscient, without any doubt, etc.

Again,

"सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत"

This passage is from the Chhandogya Upanishad. It is also to be interpreted in the light of Tattasthyopadhi (तात्स्थ्योपाधिः)

"इदं सर्वं जगत् ब्रह्मस्थं अर्थात् ब्रह्म यद्वा इदं यज्जगदधिष्ठानं तत्सर्वं ब्रह्मैव" नात्रकिंचिद्वस्त्वन्तरं मिलितमिति विज्ञेयम् यथेदं सर्वं घृतमेव नेदं तैलादिभिर्मिश्रितमिति ॥

This is Brahma, *i. e.*, is stationed in Brahma. The Omniscient Subtle Intelligence is unchangeable. He is pure and wholly free from outer accretions in the sense in which a man, speaking to another as to the purity of Ghee, means its utter freedom from admixture of oil,

Such a being should be contemplated in peace: none else should ever be worshipped.

Again, "**योऽसा वादित्ये पुरुषस्सोऽसावहं**"

This is from the 40th Chapter of the Yajurveda. The Purusha in Aditya or Prana (life) is Jiva or myself. "I the Purusha in Aditya, or Prana, am Jivatma." "**आदित्यो वै प्राणः**" Shatapatha Brahmana.

आदित्योहवै प्राणो रविरेव चन्द्रमाः"

इति मुण्डकोपनिषदि" ॥

That which presides over the *prana*, sleeps in it and directs it, is Jiva, *i. e.*, myself.

"**यद्वा परमेश्वरोऽभिवदति हे जीवाः! यः असौ आदित्ये वाह्यसूर्ये किं वा अन्तर्गते प्राणे सः असौ अहमेवास्मीति मां वित्त** ॥

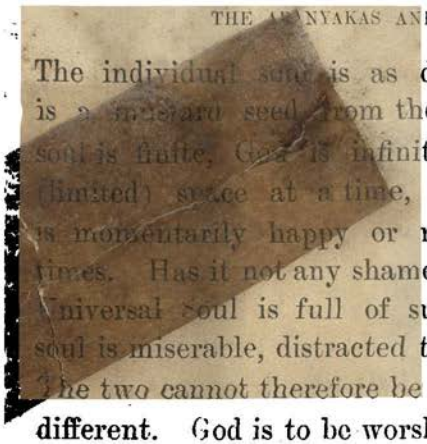
O mortal! Know me to be present outside as well as inside. I am present in the sun, in all gross bodies, in space, in the human soul and the subtle creation. The Mantra following the foregoing passage "**अग्ने नयेत्यादि.....**" inculcates prayer for salvation.

"**ओं खं ब्रह्म,**"

The Brahma whose holiest name is Om, pervades everywhere like space, is the greatest of all and worthy of universal homage.

Again, it is asserted that "**अयमात्मा ब्रह्म**" is from the Atharvaveda. It is not from the Atharvaveda, but from the Upanishads, as Mandukya, etc. It plainly, according to the Vaidica Siddhanta, means—"A person meditating upon the Universal soul says—I have seen the Universal soul in me. It is Brahma, *i. e.*, it is my Atma" and so forth. "Tat twam asi," "Brahmasmi," etc., are wrongly called great sentences.

Certainly, the animal or individual soul is robbed of its understanding by the dark theory of Maya, because like a maniac it constantly raves "I am Brahma." Where is its divinity, its sovereignty, its omniscience?



different from Brahma as is a mustard seed from the Himalayas. The individual soul is finite, God is infinite. It can occupy but one (limited) space at a time, He is always everywhere. It is momentarily happy or miserable, He is happy at all times. Has it not any shame to say "I am He"? The Universal Soul is full of supreme felicity, the individual soul is miserable, distracted through the fear of the world. The two cannot therefore be one. They are substantially different. God is to be worshipped by the whole universe. The individual soul is but His slave. How could there be an image or reflection of the infinite and spotless One? There may be a reflection of a finite substance; how could there be such a thing of the Infinite? How can the individual soul, slow of thought, say "I am He," who has set up this immense sphere of the universe in its fulness? The individual soul should consider its own capacities with a pure mind. Can a collection of infuriated elephants enter into the stomach of a musquito? By the mercy of the Most High a little understanding has been committed to the individual soul, it is not for it to become perverse to say "I am God. Some sophists, sunk in a sea of false logic, addicted to evil ways, labouring to bring about the destruction of the world by false statements, themselves deceived and deceiving the world say "I am God" and all this universe is God. Their wicked device is abundantly exposed here by the religion of the Vaidica Siddhanta. It is already said above that the notion that the versatile world is an illusion (Maya), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination and every seeming thing is unreal and all is visionary is not the doctrine of the text of the Vedanta founded on the Upanishads. The author of the Vedanta Sutras and the sentences of the Upanishads make a distinction between

the Finite and the Infinite, but it is the modern commentators who assert the unity of the individual soul with Brahma and thus deceive themselves and deceive others. We have already conclusively proved that the Infinite and Omnipotent Supreme Soul and the finite and weak individual soul cannot be the same or identical. They were never the same and they shall never be the same. It is a blasphemous falsehood, too horrible to think of—for a puny ignorant, proud, sinful mortal like a Neo-Vedantin, to say "I am God." Thus ends the first question.

(2) Another thing which ought to be borne in mind is that the Jiva is Karta (agent) and Bhokta (enjoyer) and that intellect and other faculties are material. There can thus be no agent except soul. The Vrihadaranyaka and the other Upanishads, Vyasa Sutras and the Vedas inculcate the same.

श्रोत्रेण शृणोति, चक्षुषा पश्यति बुद्ध्यानिश्चिनोति मनसा संकल्पयति"

This and other verses of a similar nature, occur in the aforesaid sacred books and assert the same thing. असिना छिनत्तिशिरः" "He cuts the head with sword." The agent in this act is "he," *i.e.*, man. The instrument of cutting is sword and the object at which it is aimed, is "head." The sin involved in the act is man's, so the punishment consequent thereon is meted out to *him* and not to the sword. Similar responsibility of the acts committed through ears and other organs devolves on Jiva; he alone experiences their fruit.

Rishis Gautama, Vyasa, etc., inculcate:—

"इच्छाद्वेषप्रयत्नसुखदुःख ज्ञानान्यात्मनोलिंगमिति"

Attraction, repulsion, effort, pleasure, pain and knowledge are the characteristics of Jiva.

तयोरन्योपिप्पलं स्वाद्वत्ति....." also inculcates Jiva to be the agent and one experiencing pain and pleasure. Experience also points to the same fact. There is hardly any doubt that the doctrine of the soul being *akarta* and *abhokta*, has been set up with the object of gaining selfish objects and sensual pleasures. But it is wholly untenable.

(3) Thirdly, the New-Vedantins hold the world to be unreal. This is due to ignorance. We are afraid an extended discussion of the subject would swell the pages of this chapter, we shall quote only one *pramana* as regards its antithesis, *viz.*, the world being real.

सन्मूलाः सोम्येमाः प्रजाः सदायतना .....

This is from the Chhandogya Upanishad. It means: How can the effect be false when the cause is truth? The power of God, which is the cause of the universe, is real, since He is Himself real. The universe owes its existence to His power, so it cannot, in any way, be unreal. If any one says "आदावन्ते च यन्नास्ति वर्त्तमानेऽपि तत् तथा," his contention is groundless, for, what did not exist previously, cannot now come to be. The well that is without water, cannot fill any vessel with it. We should, therefore, bear in mind that the universe already existed in the *samartha* (power) of God or in a state of potentiality (*samartharupa*). It is for this reason that it exists now and shall continue to exist in future. If any body were to maintain that things born of combination cannot be before the occurrence of combination and exist not after disjunction (*viyoga*), hence they are not existent in the present, he ought to be told that conjunction is possible only of things really in existence. What exists not, can not conjoin. The combining elements remain in a state of separate existence after disjunction. Be the disjunction as thorough as it may, the substances do exist, in howsoever subtle a condition and this does not admit

of any doubt. But if any one contends that separation and combination are *anitya*, his idea is too unworthy of consideration, as the world has been evolved in the present by combination. The substances cannot conjoin without the property of cohesion being inherent in them, neither can they separate without innate repelling properties. So combination and separation are the properties of substances. For example, idols, etc., are due to the cohesive tendency in clay, and not in the sand, the property of combination and separation exists in clay only, the attribute being *inherent* in it. Precisely in the same manner, the attribute of creation and dissolution inheres in the *samartha* of God. The power of God then which is the cause of this world, is *nitya* (real and eternal) and the attributes of dissolution and combination also are real. The contention, therefore, of those that maintain the world to be unreal, is groundless.

(4) Fourthly:—The Neo-Vedantins believe that Jiva (soul) unites with Brahma (God) in salvation just as a drop of water does with sea. This also is a false idea. That the soul lapses into God in salvation and that there is neither Moksha (liberation) nor Bandha (bondage) in reality is quite untenable. There are many Pramanas (authorities) that refute it, but we shall quote only a few for the sake of brevity.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसासह ।
बुधिश्च न विचेष्टते तामाहुः परमां गतिम् ॥

When the soul attains salvation, the knowledge acquired through the five faculties of cognition is harmonized and the wisdom principle (Buddhi) is satiated. The soul whose knowledge is rendered pure, enjoys delight in God—the embodiment of supreme happiness.

Elsewhere it is said that :—

परमज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते । बृहदारण्यके ॥

After attaining to the extreme nearness of God, the eternal light, and casting aside ignorance, etc., the pure and enlightened soul gets salvation. The same idea is set forth in the fourth chapter of the Shariraka Sutras wherein it is said :

द्वादशाहवदुभयविधं बादरायणोऽतः ॥

Just as there is Bhava and Abhava of *Yajna* on the twelfth day after the bathing of the dead which is believed to be Satrayaga as well as Bhinna, so there is Bhava and Abhava in salvation, *i. e.*, there is utter absence of gross corporeal body, ignorance, etc., and existence of knowledge and intrinsic purity. The soul remains happy in God in salvation. Gautama Muni also believes the same. The Nyaya Darshana says :—

दुःखजन्मप्रवृत्तिदोषमिथ्या ज्ञानानामुत्तरोत्तरापाये तदनन्तरा पायादपवर्गः ॥ २ ॥ बाधनालक्षणं ॥ २१ ॥ तदत्यन्तविमोक्षोऽपवर्गः २२ ॥ १ । १ ॥

Mithya Jnana (ignorance) consists in mistaking Chaitanya (intelligent) for non-intelligent beings and *vice versa*. There are various kinds of *Mithya Jnana*. Its destruction conduces to the liberation of soul from ignorance, which, in turn, tends to freedom from over-indulgence in passions and infliction of injustice (on others). The freedom from passion, etc., conduces to deliverance from birth which, in its place, secures freedom from all sorts of pains. And this state it is that is called *apavarga* or salvation. The extreme cessation of pain of different kinds gives rise to *Moksha* or perpetual bliss in God. There are various other authoritative texts showing that the soul does not pass into God in salvation, but remains in a state of extreme happiness. We quote one more text on the subject:—

"सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् ब्रह्मणा सह विपश्चितेति" ॥
तैत्तिरीयोपनिषद्वचनम् ॥

The person that conceives and realizes the True, Omniscient and Infinite God as the abiding Principle of the Universe, rests in Him an d satisfies all his desires in Him—the centre of all knowledge and energy: he is freed from all pains and lives in joy in God. The people who maintain that the soul unites with God and becomes one with Him, are guilty of *Anirmoksha prasanga* fallacy. Such a position renders all means for salvation utterly fruitless. For, the soul, which, before the creation was Brahma in Mukti (liberated condition) assumed embodied existence by contracting ignorance and doubt, might again contract ignorance in *Mukti* and return to bondage. This destroys the perpetuity of salvation. Thus, it would seem, that meditation, etc., the means of attaining salvation, become perfectly useless when the soul has to pass into God since, in this case, no trace of *Jiva*, the *enjoyer* of their fruit, remains behind. Not only this, the Brahma Himself becomes ignorant and sceptic according to the faith of the Neo-Vedantists, for He cannot assume embodied existence without the contraction of *avidya*. This is utterly opposed to the Vedas, Upanishads and the Vedanta Shastra.

"शुद्धमपापविद्धं कविरित्यादि"

The Yajurveda says that the Brahma is always pure, free, sinless and omniscient, etc., ignorance cannot affect Him, since He is beyond the influence of time and space. It is the finite beings that feel doubts.

(Obj.) "तत्सृष्ट्वा तदेवानुप्राविशत् अनेनात्मना जीवेनानुप्रविश्य नामरूपे व्याकरवाणि"

This is from the Taittiriya Upanishad. It means that having created the world, the Brahma entered into it. It proves that the same Brahma became soul (Jiva).

(Ans.) This is a misinterpretation on the part of the objector, for *omnipresent, constant* and *all encompassing* Lord cannot *enter in* and *come out*. The ignorance of man, is due to the *Buddhi* (wisdom) principle [being undeveloped]. It is (through the development) of the *Buddhi* that the soul is enlightened. But the enlightenment dawns upon the *hridaya* (sanctuary of heart), it is there that the Divine Being is realized. The man feels (in such an exalted state) that God has *entered*, as it were, into his heart. It is only in his inner self that every one realizes God. This also shows that that which enters in, and that which is entered into, are two different things or entities. One (of these two) pervades (the body) and the other is the interpervader. For (it has been said) :

"शरीरं प्रविष्टो जीवः जीवमनुप्रविष्ट ईश्वरोऽस्तीति गम्यते"

The true significance of the text like the foregoing is known by such interpretations, for there is instrumental case in *Sahayartha*.

"अनेन जीवात्मना शरीरं प्रविष्टेन सहेतं जीवमनुप्रविश्याहमीश्वरः नामरूपेव्याकरवाणीत्यन्वयः"

अत्र प्रमाणम् "द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते..... ....."

These passages set forth the presence of soul and God in one body. This can not afford a datum for conclusion as to their identity except to the undeveloped intellect. The Rishis and learned men cannot entertain such ideas. God created the world out of His unlimited might. This is corroborated by the following Mantras :—

त्वमस्य पारे रजसो व्यामनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमान मोजसोऽपः स्वःपरिभूरेष्या दिवम ॥

Oh ! Lord, Thou hast made earth, water, heaven and *diva, i. e.*, things from earth upto sun with Thy

infinite power. Thou protectest, sustainest and dissolvest them. ऋ० सू० अ० १ । अ० ४ । व० १३ । मं० १२ ॥

न यस्य द्यावापृथिवी अनुव्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥
ऋ० सं० अ० १ । अ० ४ । व० १४ । मं० १४ ॥

O Lord! the only stay of the universe, the world that is co-extensive with Thee and is visible because Thou sustainest it, is essentially different from Thee. It is not identical with Thee, for :—

"अन्यद्विश्वं स्वस्माद्विश्वं त्वं चकृषे कृतवानसि"

Thou hast made this world quite different from Thee; Thou hast not become the world itself.

The following verses inculcate the same thing (truth) :—

"अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः" ॥
"नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्" ॥

God is subtler than the subtlest object. He is greater than the greatest thing in the universe. He interpervades the soul. But He is perceived by him alone who is free from pride and grief and is deserving of divine beneficence. It is only such (advanced) persons that perceive the glory, unlimited might, and omnipresence, etc., of the immortal Lord.

"God is everpresent in matter and soul, He is Chetana among the souls that are Chetana, He is One among diverse objects. He is the author of things from earth to Swarga and brings all affairs within the sphere of realization by vouchsafing knowledge unto mortals. Him whosoever contemplates in his inner self, attains to tranquillity and peace." This unequivocally differentiates

God from soul (human). The existence of the word *Atmastha* in the text (of which the above is the meaning) shows that the relation between God and soul is that of Vyapaka (pervader) and Vyapya (pervaded) and Antaryami and of Antaryamya and that the two are different. Thus the sentences of the Upanishads are in keeping with the Vedas. They explain and follow the Vaidica Siddhantas.

Vyasa says नेतराऽनुपपत्तेः The human soul can never create the world; भेदव्यपदेशाच्च, God and individual soul are distinct and separate; मुक्तोपसृप्यव्यपदेशात्, the liberated soul attains unto God and becomes happy; प्राणभृच्च, the soul is not the cause of the world; विशेषणभेदव्यपदेशाभ्यांनेतरौ, the adjectives दिव्य "brilliant" and सर्वज्ञादि "omniscient," etc., are applicable to God in contradiction to matter and soul, therefore the soul and matter are not the cause of the world. If Brahma (God) and soul (Jiva) were identical, there would be no need of the aforesaid distinction. The Shariraka Sutras of Vyasa also very clearly show that Brahma and Jiva are not one but two distinct entities.

The tenets of the Neo-Vedantins strike at the root of human happiness. These people are guilty of two besetting faults, *viz.* :—(1) Belief in the unreality of the world; (2) and identity of God with soul. The world, they say, is like a dream. This is utterly wrong and contradictory to our senses. That which is tangible and that which has its foundation in truth cannot be unreal; whoever calls it unreal talks (nothing but) twaddle. The dream relates to things *seen* and *heard*. There can be no dream unless the things have been seen in actual experience. God is not subject to dreams, because He is omniscient and unconditioned. If the soul were Brahma, the creator of the illimitable universe, why can't it create even a fly or a mosquito. The belief in the

unreality and oneness of soul and God, then, is wrong. The doctrine of the illusiveness of the world is calculated to bring the affairs of the world to a dead stop in as much as it is destructive of mutual sympathy and exertions for progress in knowledge and other departments. The belief in non-duality does away with *parmártha*, for the people by going against God's will and renunciation of *Stuti*, *Prarthana* and *Upasna*, would become false, untrue, selfish, slavish, impotent, unjust and sinful. They would, moreover, in the pursuit of the pleasures of senses, become extremely pusillanimous, idolatrous, etc., and be rendered unable to fulfil the object of life, *i. e.*, the attainment of Dharma, Artha, Kama and Moksha. The wisemen should, therefore, encourage healthy ideas and the study of the Vedas and other Satya (true) Shastras. They should inculcate the worship of one true God; work for the happiness of the world, encourage mutual sympathy and deliberations in the interest of universal welfare; foster nobility of thought and action; encourage renunciation of anger and jealousy and promote avoidance of the company of evil persons. That people should strive after the aforesaid noble objects by casting away feelings of jealousy and enmity is our earnest wish. We most humbly pray unto God, the Almighty Father, Friend, and Preserver of the world, that He may be gracious enough to keep people away from the evil path and direct them towards righteousness, for He alone is our Supreme Instructor.

Thus we have examined what are wrongly called the "great sentences" of Aryan philosophy. They are **तत्त्वमसि, सोऽहमस्मि, अहम्ब्रह्मास्मि** adduced to prove the pantheism of the Neo-Vedantin. We have demonstrated above and conclusively proved that pure monotheism, a belief in one God, was accepted by the sages of the Upanishads. There is no smell of polytheism or pantheism in the ancient Upani-

shads. Monotheism is unmistakably taught in them. Brahma is the efficient cause and Prakrati is the material cause of creation. Pantheism of the Neo-Vedantin strikes at the root of all religious feeling. If I am God, why should I worship myself. The essence of the religion of the Upanishads is to love, honour and obey God, to pray to Him and to worship Him. The Mayavada or illusion theory of later Vedantism appears in some of the modern commentaries of the Upanishads and the Vedanta Sutras &c. to it, if all men are encompassed in the net of Maya, if the whole universe be unreal, then was Vedavyasa unreal, the Vedantika writings are unreal, the Shariraka Sutras and the Upanishads are unreal and the holiest mantras are unreal. It is impossible to prove that all human beings are under the influence of the eternal "Maya," the universal illusion. For if all men are hopelessly deluded, who is to find out that they are deluded. If I am hopelessly deluded in all my acts of self-consciousness and perception, how is it possible for me to discover that I am in a state of delusion, for that discovery itself must be delusive? To discover that I am under delusion argues at least a partial dissolution of the delusion. How have the Neo-Vedantika philosophers found out that they and the whole human race are under the influence of universal and eternal Maya? Are they conscious of such an influence? But on the supposition of the reign of universal and eternal delusion is not that consciousness itself delusive? If it be said that the fact has been discovered by divine revelation, must not the perception of that revelation as well as the comprehension of its import in the supposition of a universal and eternal delusion, be also delusive? The Neo-Vedantika books say that it is Brahma who has put the whole human race under the universal influence of the "eternal Maya," and in consequence of this act of

His He is termed Mayavi Brahma. How unworthy is such an opinion of the spotless and infinitely pure God, described in the Vedas and the Upanishads? Can it be conceived for a moment that He delights in deceiving mankind? Can the idea be entertained in the mind that the holy God is, like a potent juggler, perpetually deceiving the whole human race? We have shown above that the Vedas and the Upanishads are quite opposed to such pernicious beliefs of the later Vedantins.

The Law of Karma and Transmigration.

The other important doctrines of the Upanishads are the Law of Karma and Transmigration. The idea of responsibility depends on the law of karma. Moral good and evil are rewarded and punished by God. This is taught in many places in the Upanishads.

See the Katha Upanishad, 5, 7.

Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge. See Br. A. 2, Adh. 2, 13. See the Chhandogya Upanishad, Chapter 5, Section 10.

Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Brahmana, a Kshatriya or a Vaishya. Next, he who is viciously disposed, soon assumes the form of some inferior creature, such as that of a dog, a hog, or a chandala.

See the Vrihadaranyaka Upanishad, Book IV, Brahman fourth.

"As a leech when arrived at the top of a blade of grass, in order to gain another place of support, contracts itself; so the soul, in order to gain another place of support, contracts itself, after having thrown off this body and obtained (that state of) knowledge. As a goldsmith, taking a piece of gold, forms another shape, which is more

new and agreeable, so throwing off this body, and obtaining (that state of) knowledge, the soul forms a shape which is more new and agreeable, either suited to the world of the forefathers, or of the Gandharvas, or of the gods, or of Prajapati, or of Brahma (ब्रह्मा), or of other beings!"

God, human soul and matter eternal.

We need not point out, in particular, in the Upanishads, the high value of the doctrine of Samsara (the Law of Karma and Transmigration) as a consolation in the distresses, as a moral agent in the temptations of life. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. The Law of Karma explains the origin of things.

The next doctrine of importance in the Upanishads is the eternity of the Divine Soul, the individual souls and the primordial matter. See the Shwetashwatara Upanishad, 4, 6 and the Mundaka Upanishad, 3, (1, 1).

There is only one God, the Eternal Omniscient and Omnipresent Being being the efficient cause of this universe and the primordial elementary matter is its material cause. This scientific explanation must satisfy the human heart and its cravings much more than the belief of God's having created this world in six days and resting on the seventh after His severe labour. Nor can He be one and three at the same time. The Upanishads teach that the human soul is immortal and that the physical body is only a vehicle given to it for the achievements of its spiritual aims. The creation of human souls and matter and their annihilation are childish, ridiculous, mythical and unscientific.

Om and Gayatri in the Upanishads.

Chhandogya Upanishad, Chapter I, Section 1. Om! this letter, the Udgitha should be adored. Om is chanted:—

its description. The letter Om is the most appropriate (lit. nearest) name of the Deity (Paramatma or Supreme Spirit). By its application, He becomes propitiated. It is emblematic of the divine soul. Being thus a designation and a representative of the Supreme Spirit, it is known in all the Vedas and the Upanishads as the best means towards accomplishments of His adoration. Its repeated use at the commencement and close of prayers, Vaidica recitations, establishes its pre-eminence; and for these reasons this eternal letter, denoted by the term Udgitha, should be adored; to this Om, as the substance of all actions and the representative of the Supreme Spirit, firm and undeviating attention should be directed.

The Chhandogya Upanishad begins with recommending meditation on the syllable Om, a sacred syllable that had to be pronounced at the beginning of each Veda and of every recitation of Vaidica hymns. As connected with the Sama Veda the syllable Om is called Udgitha. Its more usual name is Pranana. The object of the Upanishad is to explain the various meanings which the syllable Om may assume in the mind of a devotee. The highest meaning assigned to it is Brahman, the intelligent cause of the universe.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यञ्चरन्ति तत्तेपदं संग्रहेण ब्रवीम्योमित्येतत् ॥

कठे २ । १५ ॥

The word of which all the Vedas speak, which all the works of penance proclaim, of which desirous they live as Brahma students, this word I will briefly tell thee; it is "Om." This sound means Brahma, this sound means the Supreme. Whoever knows this sound obtains whatever he wishes. This means is best, this means is Supreme, whoever knows this means, is adored in the place of bliss (Brahma). Then in the following sentences

of the Upanishad a description of the Supreme Soul is given. See also Mandukya Upanishad on "Om."

The Gayatri is a prayer to the Almighty God taken from the Rig Veda, III, 62.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

May we attain (or contemplate on) that excellent glory of Savitar (the producer of the universe) God, who may guide our intellects. Nothing in the Vedas is superior to Gayatri. No invocation is equal to the Gayatri. The Gayatri is the essence of all the Vedas. By repeating it a man is saved. The 14th Brahmana of Chapter V, Vrihadaranyaka Upanishad and Section 12, Chapter III, Chhandogya Upanishad, are intended to unfold its glory. These sections contain profound wisdom and deserve the highest respect. See the chapter of Sandhya for Gayatri.

Some European estimates of the Upanishads.

Before expressing any opinion of the general character of the Upanishads, reference may be made to the due and deserving eulogies on Aryan philosophy of some European scholars, chiefly Germans.

The opinion of Schopenhauer is especially quoted. It is thus given by Professor Max Muller:

"In the whole world there is no study, except that of the original (of the Upanishads), so beneficial and so elevating as that of the Oupnekhat (Persian translation of the Upanishads). It has been the solace of my life, it will be the solace of my death."

To the above may be added the Cambridge Professor himself, who corroborates Schopenhauer. "I am neither afraid nor ashamed to say that I share his enthusiam for the Vedanta, and feel indebted to it for much that has

been helpful to me in my passage through life..... and for fitting men to lead contemplative and quiet lives, I know no better preparation than the Vedanta." "They will maintain a place in the literature of the world, among the most astonishing productions of the human mind in any age and in any country."

Professor Deussen of Kiel says:—

"The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it."

General character of the Upanishads.

We need not give here the names of any particular persons or critics. The general consensus seems to be:

"The Upanishads form the great *reservoir* of all the grand philosophical systems of India and the first key to the true conception of God and His manifold attributes." "They teach us about a personal God, as the last cause of all that is, and an eternal soul that yearns for an approach to that Being."

"They are really the kernel of the entire Vaidica literature. They are really the theosophy of the Vedas. They are mystical compositions caring very little for the outward manifestation of the Deity but diving deep into the nature of soul, universal and individual." We may add and go to the very source of these writings (the Upanishads). "He is concealed in the Upanishads, that are concealed in the Vedas. Him Brahma knows (the contemplater) as the source of the Vedas. The former learned men and sages who knew Him, concentrating their mind in Him, became immortal."

तद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मावेदते ब्रह्मयोनिम् ।
येपूर्वेदेवाऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः॥
श्वेताश्वतरोपनिषदि ५, ६ ॥

It is appropriately remarked—

"Where Western science ends, Eastern philosophy begins." There is something above matter and force of

science and that something—soul (individual and universal) is expounded by Kapila, Patanjali, and the other sages of yore; of which somewhere else.

Kshatriyas the founders of Vedantism.

The Brahmanas have been attempting to monopolise the privilege of religious teaching in this country. They assert to put forth their exclusive right to the imparting of spiritual instruction in the particular Shastras. They have succeeded in this attempt to an extent which is really wonderful. But the case under consideration was not always so. There was a time when this exclusive claim of the Brahmanas to be the teachers and spiritual guides of the people had not been established and when the higher function of imparting instruction on matters spiritual was exercised by members of the other castes without any question of their right to do so; and even down to the latest times, there have been non-Brahmana spiritual guides having even numerous Brahmana disciples under their instruction. We need not refer to the early Vaidica times, when there was no distinction of castes, and even to those later times when the distinction, though made, indicated nothing deeper than a division of labour and the system of caste was based on the merits of individuals, when one could change his caste by changing his profession or it could be changed by acquisition of knowledge or merit. Even when the castes had been finally differentiated, for example at the time about which the Upanishads were uttered or written we find members of the military caste taking Brahmanas under their tuition, and imparting instruction to them on the highest subjects. Nay more. The curious fact remains that though the Brahmanas have been, from time immemorial, the custodians of the sacred records of the nation, though some of them have tampered with many

a text to serve their selfish ends, though some of them have at times falsified history to establish their superiority over the people, they have yet spared some texts in the Upanishads which give to the Kshatriyas a decided superiority over them in a matter of the utmost importance. These texts indicate that the fundamental principles of Aryan Theism, derived from the Vedas, the most spiritual doctrines of the universal religion, owe their origin, not to the Brahmanas, but to the members of the military caste, and that the Brahmanas learnt these from their Kshatriya teachers. Take, for example, the story of Shwetaketu Aruneya and his father Aruni Gautama, both of whom took instruction from Pravahana Jaivali, king of Panchala. The story is given in the Chhandogya Upanishad, Chapter V, Section 3. The king asserts:— "Since you have thus inquired, and in as much as no Brahmana ever knew it before, hence of all people in the world, the Kshatriyas alone have the right of imparting instruction on this subject." The tables are turned. "The Kshatriyas alone," we are told, "have the right of imparting instruction on this subject," and it is clearly stated that *no Brahmana ever knew it before.* It is quite plain from this that no particular caste or individual can put forth any exclusive claim to religious teaching, and that the particular doctrines of the Upanishads were taught first by the Kshatriyas, appears from this and other anecdotes in these writings. In section 11 of the same chapter of this very Upanishad, Ashwapati, son of Kekaya, without going through the formalities of initiation, proceeded to instruct the Brahmana Uddalaka Aruni and the other four Brahmana students in the subject "which is our soul and which is Brahma."

The first of the two stories given above is repeated, in a slightly altered form in the Vrihadaranyaka Upanishad. The king said: "This knowledge in former times

was not possessed by a Brahmana, thou knowest thyself." "But I will explain it to thee; for who ever could refuse it to one who thus speaks." The Kaushitaki Upanishad opens with what is in substance the same story. In the fourth chapter of the same Upanishad, another story, bearing upon the same subject, is given, one in which, in the person of a learned priest, named Gargya, son of Balaka, the author exposes the pride of the Brahmanas of those times, and their ignorance of the highest subject of all, the nature of the soul, and in that of Ajatashatru, king of Kashi, the deep and earnest thoughtfulness of the higher Kshatriyas. When Gargya found out his ignorance, having failed to explain the nature of the soul, as desired by the king "he came up to him with fuel in his hand, saying "Let me attend thee as my guru," Ajatashatru, like Ashwapati, set aside the formalities of initiation as against the usual custom, and proceeded to instruct his pupil in hand.

We thus see how Vedantism, as a creed and a discipline, had its origion in the meditations and teachings of Kshatriya sages. The ascription of the sublime thoughts of the Bhagawadgita, very cream of Vedantica teachings, to a Kshatriya chief, who is now the object of the highest reverence to Brahmanas as well as to the other castes, follows the same undying tradition. The same remarks will apply to Shri Rama Chandraji. A further example may be given of Gautama Bauddha who put an end to the human and animal sacrifices of some of the Brahmanas and the Shrauta Sutras and the Vamamargica tenets.

Conclusion.

Thus for the edification of the general reader we have, in brief, given the meaning of title, Upanishad, the number and classes of Upanishads, their general charac-

ter, date and authorship and in conclusion we have described the Theism or belief in one God, liberation, the chief aim of the Upanishads, and the means to obtain it. In the body of the chapter, we have given a brief survey and the refutation of Neo-Vedantism. The special reader of the Upanishads will find that they dilate upon what is already contained in the Vedas, the four Sanhitas, the Rigveda, the Samaveda, the Yajurveda and the Atharva-veda. They are really the kernel of the entire Vaidica literature and undoubtedly the theosophy of the Vedas. The sages of the Upanishads teach us how to dive deep into the nature of soul, universal and individual. The Upanishads represent the Jnana Kanda or gnostic portion of the Vedas, as the Brahmanas represent the Karma Kanda or ritual portion of them. The end of both the paths is final liberation and the cessation of future births. The Upanishads form the great *reservoir* of all the grand philosophical systems of India and the first key of the Vedas to the true conception of God and His manifold attributes. The ancient grammarian Panini understood by the word Upanishad "secret" and this meaning is compatible with its etymology which means "entering into that which is hidden"—the mysterious science, which by bestowing on the mind real knowledge leads to the attainment of eternal bliss, by destruction of ignorance. Their place among the Aryan sacred books is in "Smriti," that which is remembered or is delivered by human authors. The recognized place for the ancient Upanishads is in the Aranyakas or forest books, which, as a rule, form an appendix to the Brahmanas, which in the preceding chapter are proved to be commentaries of the Vedas and cannot be included in them. Modern Hindus believe the Upanishads to be part of the Vedas, but their quotations from the Vedas, as well as their language, prove them to belong to a much later age than the Vedas which are

proved, in the second chapter of this volume, *eternal.* The Brahmanas, the Aranyakas and the Upanishads are commentaries on the Vedas and not the Vedas themselves. See the Chapter. III.

The Upanishads contain knowledge of Brahma and they mean secret or esoteric knowledge. They describe also rules of conduct for such men as are desirous to obtain this knowledge for final liberation. The Upanishads express the desire of the individual soul or spirit (Jivatman) for deliverance from a long series of separate existences and from liability to pass through an infinite variety of bodies—men, animals, plants, etc.,—and its longing for final union with the Supreme Soul or Spirit of the Universe (Paramatman or Brahma). The means of obtaining liberation are the Karma Kanda and Upasana Kanda or the ritual portion and the concentration, etc., of the mind and the Jnana Kanda or path of knowledge, ordained in the Vedas, and expanded in the Brahmanas and the Upanishads. It is very difficult to ascertain the exact number of Upanishads. Their number is given as 235, but some of them seem to have been quoted twice under different names. A later estimate makes them 170. New names, however, are being added to the list. But the most important and ancient Upanishads are the Aitareya, Taittiriya, Shwetashwatara, Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Chhandogya, Vrihadaranyaka and Kaushitaki. We do not meet with sectarian views and aims in these ancient Upanishads. They are absolutely taken up with an enquiry into the nature of the Supreme Being. The other Upanishads are of very modern origin, and are full of sectarian views. There is no doubt that many of the Upanishads are of a quite recent date, even one by the name of Allopanishad being found among them, but those attached to the Rigveda, the Samaveda and the Yajurveda and

some leading ones of the Atharvaveda belong undoubtedly to a very ancient period. The founders of new sects had no scruple and no difficulty in composing new Upanishads of their own. It is not improbable that many events of a later date and passages supporting the doctrine of one sect or the other preached long after have found room in the Sacred Scriptures of the Aryas. These passages were so very ingenuously composed by their authors that it is very difficult, nay sometimes impossible to lay down a line of demarcation between original matter and the interpolated passages. The safest method and guide, however, is to compare the Vaidica Siddhantas contained in the Vedas and their six Angas and their six Upangas, with the contents of the Upanishads. This will decide which of those works (Upanishads) were written first and which next or last. For the present it is almost hopeless to make any attempt to fix the date of the Upanishads, except to ascertain the date of the Aitareya and the Vrihadaranyaka. Their dates of composition are the times of their Brahmanas to which they are attached. There can be no doubt that the Upanishads which have had a place assigned to them in the Sanhitas, Brahmanas and Aranyakas are the oldest. Next to these may be included the Upanishads clearly referred to in the Vedanta Sutras or on which the sage Vyasa founded the Vedantism. They are ancient Upanishads. Excepting them, most of the Upanishads expressing sectarian views are of very recent origin. In the important Upanishads it is seen that even the Kshatriyas take a leading part in the controversy and many an important spiritual problem has been solved by them. From this internal fact it is clearly evident that those Upanishads must have been written at a period when the entire stock of learning and spiritual culture was not monopolised by the Brahmanas, and when the four Varnas depended on the division of

labour and their special qualifications, not on mere birth, as at present. It is not very difficult to ascertain the names of the authors of these compositions, especially, of the ancient ones, as Itara Mahidasa, Yanjavalkya, Pippalada, etc. As to the character of the Upanishads, we can distinguish Upanishads in prose from Upanishads in mixed prose and verse, and again, Upanishads in archaic verse from Upanishads in regular and continuous Anushtubh Shlokas. The larger Upanishads contain dialogues and mythical stories: the shorter are more abstract and observe more order. The religion of the Upanishads is pure monotheism. It is neither polytheism nor pantheism. The gods of the Upanishads are those of the Vedas. These gods under the different names of the Deity are invoked in the Upanishads. The Taittiriya begins, "May Mitra be auspicious to us, may Varuna be auspicious, may Indra,.....may the wide-striding Vishnu be auspicious to us." Here Mitra, Varuna, Indra, Vishnu, etc., are the names of Deity or the Supreme Brahma. The ceremonies referred to are Vaidica. The Ashwamedha or horse sacrifice is graphically described and referred to again and again. See the Vrihadaranyaka Upanishad for it. But the Ashwamedha, the Pashumedha or inferior animal sacrifices and the great sacrifices, called the Purushamedha, etc., as described in the Shrauta Sutras and some of the Brahmanas are strictly prohibited:—

प्लवाह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्यु ते पुनरेवापियन्ति॥
१ मुण्डके २।७॥

Perishable (and) transient, are verily the eighteen supporters of the sacrifice, on whom, it is said, the inferior work depends. The fool who consider this (work) as the highest (object of man), undergo again even decay and death. This plainly refers to the animal slaughter of

the Shrauta Sutras, not to the pure rituals of the Vedas as ordained in them. See the Yajurveda, Chapter 40, Mantra 2.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । etc.

The doctrine of pantheism as discussed above is non-Vaidica and it is not supported by the Upanishads or the Vedanta Sutras. It is the cardinal point of the Neo-Vedantism and can very easily be refuted. The Maya-vada of the Neo-Vedantism is prohibited not only in the Upanishads or the Vedanta Sutras, but also it is censured in some of the Puranas. See the Sankhya Pravachana Bhashya where the Samvada between Parvati and Maha-deva is extracted by the commentator Vijnana Bhikshu. It is as follows :—

शृणुदेवि प्रवक्ष्यामि तामसानि यथाक्रमम् । etc.

मायावाद मसच्छास्त्रं प्रच्छन्नं बौद्धमेव च ।

The sentences Tat twam asi, so aham asmi, Brahma asmi, etc., are mutilated, misrepresented and misinter-preted and are wrongly called the great sentences of philosophy. The principal points or topics discussed in the Upanishads are what are called problems of life in philosophy :—

" What is the highest object of man ? What is the last cause of the world ? In what connection is this cause with the world ? How do we know of it ?, and so forth. See the Katha Upanishad, the story of Yama and Nachiketas, where Yama represents the Supreme Soul and tutor and Nachiketas, the individual soul and pupil, in which it is discussed that the happiness of mind and soul is far superior to the pleasures derived from the senses.

The following points are worth consideration in the Upanishads :—

Two birds, (the Supreme and individual souls), always united of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul) enjoys the sweet fruit of the fig-tree, the other (the Supreme Soul) looks round as a witness. Thus in this Mantra of the Rigveda quoted in the Shwetashwatara Upanishad it is clearly pointed out that the primordial matter, the individual souls and the Supreme Soul are eternal. The term 'Sachchidananda' denotes God who is existent, conscious and blissful: the individual soul is 'Satchit,' *i. e.*, existent and conscious and in search of happiness and matter is only "Sat," *i. e.*, existent but neither conscious nor ever to be happy.

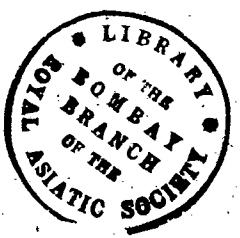
The Law of Karma and transmigration of soul or rebirth are fully treated in the Upanishads. See the Vrihadaranyaka Upanishad, Book IV; Fourth Brahmana; and the Chhandogya Upanishad, Chapter V, Section 10. All this corroborates the Vaidica doctrine of metempsychosis. The Gayatri, the essence of the Vedas, and Om, the quintessence (essence of essences), are fully exhibited in these compositions. See the Chhandogya Upanishad, Chapter 3, Section 12, and Chapter 1, Section 1. The origin and creation of the Vedas are described in the Vrihadaranyaka Upanishad, Book II, Fourth Brahmana and the Chhandogya Upanishad, Chapter 4, Section 17. A full description of soul is given in the following Upanishads:— See the Katha Upanishad, II, 4, 12. Shwetashwatara Upanishad, III, 13; Ibid, V, 8, 9; and the Chhandogya Upanishad, III, 14, 3. There are many other references to soul in the other Upanishads. The rules of good conduct and morality are described in the following places of the Upanishads:—See the Katha Upanishad, III, 14; II, 24; the Isha Upanishad, 2; the Taittiriya Upanishad, 11, 1; and 11, 2 and 11, 3; and Taittiriya Upanishad, 11; the Mundaka 3 (1, 5) and 3 (1, 6); the Vrihada-

ranyaka Upanishad, Chapter 4. (4, 23); the Katha Upanishad, 2, 23; the Mundaka, 3 (1, 8); and 3 (2, 3), and so forth. The rules of meditation are given in the following Upanishads:—See the Shwetashwatara Upanishad, II (8—9—10) and I, (14—15); the Katha Upanishad, 3—13; and the Mundaka Upanishad, II, 2 (3, 4).

The four states of the soul are described in the Mandukya Upanishad. They are the waking state, the state of dreaming, the state of profound sleep and the fourth state is the state of perfect bliss in which the soul returns to Brahma or Sachchidananda. The principal subject of dissertation is invariably the nature of Paramatman and its relation to human soul. The Upanishads are the repository of the Upasana (meditation, etc.,) and Jnana (knowledge). Not only the ancient sages and their modern descendants have a regard for and show a love to these sacred writings, but also the prince like Dara who translated a number of the Upanishads and Anquetil Duperron, the famous traveller, who translated the Persian translation of the eldest son of Shah Jehan in Latin under the title of Oupanekhat, immersed themselves in the Ocean of Knowledge and culled precious jewels from the Upanishads. Some European scholars as Schopenhauer, Max Müller, Deussen and others eulogise them to the best of their abilities. On the other hand, there are people who assert that there are numerous regions where the liberated souls or heavenly spirits dwell after death. Others affirm that there is polytheism or worship of many gods in the Upanishads. Some advance the theory of Maya or illusion otherwise popularly called Neo-Vedantism, others say that God is to be obtained by worshipping fire and other inanimate or irrational creatures. Many interpolations ingeniously composed and inserted in the body of these sacred works contain stories or myths of ghosts, goblins, pishachas, etc.,

and describe animal sacrifices or slaughters. We have shown above that all these are false beliefs and rites inconsistent with the general tenor of the Upanishads or the Vedanta Sutras. But the greatest enemy of the Upanishads is the Mayavada or Neo-Vedantism and we have conclusively proved that all its doctrines and dogmas have no foundation in the repository of divine knowledge and means of everlasting peace. We happily finish the chapter on the esoteric knowledge with a prayer from them.

"From the Unreal lead me to the Real;
From Darkness lead me to Light;
From Death lead me Immortality."



CHAPTER V.

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A critical examination of the commentaries of Mahidhara, Uwwata and Sayana and Translations and opinions based on them.

IT is well known that Mahidhara's commentary, the Vedadípa, was written towards the close of the sixteenth century. As a sample we quote Yajurveda, Chapter 23, (verses 19—32) and his comments thereon :—

गणानां त्वा गणपति ँ हवामहे प्रियाणां त्वा प्रियपति ँ हवामहे निधीनां त्वा विधिपतिं ँ हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासिगर्भधम् ॥

ता उभौ चतुरः पदः सम्प्रसारयाव स्वर्गे लोके प्रोर्णुवाथां वृषा वाजी रेतोधा रेतो दधातु ॥

उत्सक्थ्या अवगुदं धेहि समञ्जि चारयावृषभं यक्ष्माणां जीव-भोजनः ॥ etc., etc.

The commentator says in the 19th Mantra the word गणपति means अश्व or वाजिन् a horse : and he proceeds :—

महिषी यजमानस्य पत्नी यज्ञशालायां पश्यतां सर्वेषामृत्विजा-मश्वसमीपे.....etc., etc.

यजमानोऽश्वमभि मंत्रयते । हे वृषन सेक्तः अश्व उत्.....

English translation :—

We invoke thee, troop lord of troops, we invoke the loved one's lord, we invoke thee, lord of treasures, my precious wealth, etc.

Dear reader and critic, kindly excuse us, you are the best judge of the Vedas, you may kindly translate the

verses for yourself. The stanzas (20—31) are not reproducible even in the semi-obscurity of a learned language (European or Asiatic). They are prurient and obscene reading. It is better to leave them out (as annotated by Mahidhara).

The chief queen begins the performance of the revolting ceremony. The following morning the officiating priests raise the chief queen from the place where she has spent the night. Such are the samples of comments and their translations from the pen of the Western Sanskrita Scholars and most of the Eastern Sanskrita Scholars.

Now let us come to the true comments according to the Nirukta, Shatapatha Brahmana, etc.

अश्वो यत ईश्वरो वा अश्वः । अश्नुते व्याप्नोति सर्वं जगत्सोऽश्व ईश्वरः ॥ शत० कां० १३, अ० ३, ब्रा० ८, कं० ८ । See also शत० कां० १३, अ० २, ब्रा० ११, कं० १४—१७ ॥ श० कां० १३, अ० २, ब्रा० १२, कं० १ ॥ श० कां० १३, अ० २, ब्रा० २, कं० ४-५ ॥ ऐत० पं० १, कं० २१ ॥ etc., etc.

जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा तैरभिद्रुतो भवति ॥ निरु० अ० ७, खं० २४ ॥ etc., etc.

The critic will mark that there is a gulf of difference between the two comments. Mahidhara's commentary is a symposium of obscene scenes (not reproduced in translations by the Western Sanskrita Scholars and most of the Eastern Sanskrita Scholars). On the contrary, the sages' comments are the Elysium of pure ideas and lofty thoughts, describing the names and qualities of the Almighty and All-pervading God, polity, art of Government, etc., not touched upto this time in any kind of translation.

One quotation more from Mahidhara :—

नमो वः पितरो रसाय.....

एतद्वः पितरो वासः ॥ यजु० वे० अ० २, मं० ३२ ॥

"With this your raiment clothe yourselves, O Father !"

The reader will mark here that the last words एतद्वः पितरो वासः of the original Mantra simply means हे पितरो ऽस्माभिर्यद्वासो वस्त्रादिकं वस्तु युष्मभ्यं दीयते एतद्यूयं प्रीत्या गृह्णीत ॥ whatever raiment, etc., O Fathers, is given to You, You should accept it kindly.

But the commentator and his translators explain the word *raiment* by threads or wool or hair from the sacrificer's chest, placed on each obsequial cake. Is not some thing here extraneous or additional to the words of the original text, whatever the commentator and his authorities might say? We shall have occasion to examine all this, in detail, when we come to the chapter on Shràddha or oblations to the manes. It is sufficient here to show the Vamamargica tenets of the commentator. His commentary is full of all sorts of flesh and wine. See the chapters on the Mritakapitri Shràddha and animal and human sacrifice where we have critically examined the commentaries of Sayana and Mahidhara *in extenso*.

Let us proceed to Sayanacharya who lived some two hundred years before Mahidhara (in the 14th century.)

युञ्जन्ति ब्रध्नमरुषं चरन्तं परितस्थुषः ।

रोचन्ते रोचना दिवि ॥ ऋ० वे० अ० १, अ० १, वर्ग ११, मं० १ ॥

In this Mantra the word ब्रध्न Bradhna means God according to the P. Upanishad 1, 5, (there it means great, *i. e.*, God). According to the Shatapatha Brahmana (Kanda 13, Chapter 2) it means Aditya (आदित्य) sun. Acccording to the Prashnopanishad (1, 5) it means Prana (प्राण) vitality. Sayanacharya has taken it only in the second sense of sun, hence he is right in part only. But Professor Max Müller translates the word ब्रध्न Bradhna in the sense of a horse; but the context does not allow this sense as it is shown above on the authorities of

the Shatapatha Brahmana and the Upanishad. See also the Nighantu 2, 3 and 3, 3.

In the same way in the Mantra इन्द्रं मित्रं..... .....मातरिश्वानमाहु ॥ Sayanacharya takes the word Indra as a noun or substance and Mitra and other words as adjectives. But it is his great mistake. The Nirukta says the word Agni is a noun and the word Indra and others are adjectives of Agni. Here Agni अग्नि and other words are names of ब्रह्म Brahma. See the Nirukta 7, 18.

इममेवाग्निं महान्तमात्मानमेकमात्मानं बहुधा मेधाविनो वदन्तीन्द्रं मित्रं वरुणमग्निं दिव्यं च गरुत्मन्तम् ॥

Compare it with the commentary of Sayanacharya. (Q. V.)

Other examples of Sayana's interpretations and their translations against Yaskacharya will be given further in the following pages. We shall take a number of examples from Sayana, Mahidhara, etc., and criticise them properly. We leave the whole thing to the judgment of the critic, if he, for himself contrasts the commentaries of Sayana, Mahidhara, etc., with the comments of the Niruktacharya, etc, he will find the commentary of Mahidhara is essentially Vamamargica and the commentary of Sayana is, for the most part, Pauranica. Sayana was the minister of a great king. Either he himself wrote the commentaries, or, most probably, caused them to be written by the Panditas of the age pre-eminently well-versed in the Pauranica lore. Had Professor Max Müller and others opened the pages of the Nirukta, etc., they would certainly have come to the source of all light and truth. Upto date all translations seem to be based on the modern commentaries teeming with sectarian views, and as the Cambridge Professor, who, by general consensus is said to stand head and shoulders over all others, advises and warns his readers to lay aside all sectarian biases and then judge the six Darshanas in his six Systems of *Hindu*

Philosophy, so if he would have done the same thing with the Vedas and the comments of the ancient sages, (then) he would have come to the judgment that the Vedas are not the "Religious childhood of India," but the word of the Almighty, full of knowledge, Divine and Temporal. In the latter part of his life he became a quasi-vedantin with Schopenhauer, the assiduous reader of Antequil's Oupanikhat (renderings of the Upanishads from Persian). The same remarks will apply to the other Sanskrita scholars.

For instance, Mr. R. T. H. Griffith translates :—

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम् ।
धर्मं पुराण मनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥
अथर्व० कां० १८, अ० ३, १ ॥

Choosing her husband's world, O man, this woman lays herself down beside thy lifeless body, preserving faithfully the ancient custom. Bestow upon her here both wealth and offspring.

This translation is defective. It should be properly translated as follows :—

This woman (widow) leaving her dead husband, for worldly pleasure or enjoyment, (thus) preserving the ancient custom, O man (mortal) comes to thee (for re-marriage, you should accept her). You should bestow upon her here both wealth and offspring. All this refers to the re-marriage of a widow (**नियोग** and **पुनर्विवाह**).

Cf. ऋ० वे० अ० ७, अ० ८, व० १८, मं० २ ॥
ऋ० वे० मं० १०, सू० १८, मं० ८ ॥
ऋ० वे० अ० ८, अ० ३, व० २८ । २७ । मं० ४५ । ४० ॥
अथर्व वे० कां० १४, अनु० २, मं १८ ॥

But this is not the place for us to discuss the hotly contested question of **नियोग** or **विधवाविवाह** (Niyoga or Vidhawa Vivaha). For the present we leave it to some other abler hands and return to the question under consideration.

Further, we request our reader to peruse the translation of Savitri Mantra **तत् सवितुर्वरेण्यं**, etc., the most sacred verse of the Aryas, the Gayatri *par excellence*.

May the *Divine* Light.....Colebrooke; not the solar light.....as rendered by his successors. It is shown above that the word *Savita* means God *the producer* in the Upasana Kanda. We hope they, who take the arduous task of interpreting and translating the Vedas upon their shoulders, shall do full justice to our ancient sages, Panini, Patanjali, Yaska, Jaimini, Vyasa, etc., and thus discharge their duties to the Omnipotent Lord God of the Universe and the Vedas (comparative and Universal religion of man).

इयं नारी पतिलोकं.....
.....द्रविणं चेह धेहि ॥ अथर्व० १८ । ३ । १ ॥

Sayana deduces the custom of Sati or burning of the widow with the dead body of her husband on the funeral pile and explains the verse:—

"Give her wealth and offspring in this world and the next world." It seems very strange that how a widow is to get offspring without a husband (*here*). This verse and the following verse plainly refer to the custom of re-marriage among the Aryas. Mark the word **इह** (here) underlined in the verse.

See Atharvaveda १८ । ३ ॥ २ and Rigveda १० । १८ । ८ ॥

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुपशेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि संबभूथ ॥

See also ऋ० वे० १० । ४० । २ ॥

कुह स्विदोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥

The underlined words clearly point out to the custom of widow re-marriage. According to the Nirukta

देवर: (Devarah) means द्वितीयोवर:, Devara means the second husband. The word दिधिषु (Didhishu) means the second husband of a woman married again or twice.

Mr. Griffith remarks "the barbarous practice of widow burning was based upon a misunderstanding and mistranslation of verse ऋ० वे० १०।१८।७॥ The word *Agre* (अग्रे) was altered into Agne (अग्ने). Max Müller says: "This is, perhaps, the most flagrant instance of what can be done by an unscrupulous priesthood. Here have thousands of lives been sacrified and a practical rebellion been threatened on the authority of a passage which was mangled, mistranslated and misapplied." For this most hotly contested question of the day, see the chapter on widow-re-marriage and Niyoga, Vol. II; where the Rigveda, Atharvaveda, Nirukta, Manu and his commentator Kulluka Bhatta, Yajnavalkya, Parashara, Vashishtha, Narada, Katyayana, Mahabharata, etc., are quoted in support of the custom of widow re-marriage among the ancient Aryas. See also Atharvaveda ९।५।२७॥

"या पूर्वं पतिं वित्वाऽथाऽन्यं विन्दते परम्"

Again Atharvaveda ९।५।२८॥

"समानलोको भवति पुनर्भुवापरः पतिः" etc.

Let us proceed to another point:—

इदं विष्णु र्विचक्रमे त्रेधा निदधे पदम्।
समूढमस्य पाꣳसुरे स्वाहा॥ यजु० वे० ५।१५॥
ऋ० वे० १, २२, १७॥

Sayana and Mahidhara deduce from this verse the incarnation of Vamana. Mahidhara further asserts "Or it refers to the doctrine that the Universal Soul and the human soul are identical; *i. e.*, the pantheistic doctrine of the later Vedanta. This is quite against the Vaidica Siddhanta. In the Vedas there is no trace or mention of

any incarnation or pantheism. See also the note of Pandita Satyavrata Samashrami on the verse, in which he refutes the comment of Sayana and says it is against the Vaidica Siddhanta. See the chapter on the Incarnation of Deity, Vol. II. Sayana's and Mahidhara's conceiving the text to refer to the Trivikrama Avatara, in which Vishnu traversed the three worlds in the three steps, is quite against the Nirukta of Yaskacharya, 12, 19.

"यदिदं किञ्च तद्विक्रमते विष्णुस्त्रिधा निधत्तेपदं..... ... पांसवः पादैः सूयन्ते इति वा पन्नः शेरत इति वा पंसनीया भवन्तीति वा ॥

गयशिरसीत्यत्र गय इत्यपत्यनाम । निघ० २, २ ॥

प्राणावै गयाः । शतपथे ॥ १४ । ८ । १ । ७ ॥

The Samaveda reads पाण्डुरे for पाण्डुरे॥ यज्ञो वै विष्णुः ॥ Vishnu means all-pervading or encompassing God. He pervades the three worlds—the earth, the heaven and the region between them. He pervades each and every particle of the universe invisibly to the eye. He has made the whole universe. Figuratively, He is said to stride over the heavens in three paces, denoting the three-fold manifestation of light in the form of fire; lightning and the sun, or as designating the three daily stations of the sun, in his rising, culminating, and setting. The verse divested of its rhetorical garb means "Vishnu (God) pervades the whole universe from विश् to enter or विष् to pervade अथ यद्विषितो भवति तद् विष्णुर्भवति ॥ विष्णुर्विशतेर्वा "व्यश्नोतेर्वा निरुक्त १२, १९"॥ Is not the comment of Sayana and Mahidhara tinged with Pauranica ideas ?

स पर्यगाच्छुक्रमकायं मव्रण मस्नाविरꣳशुद्धमपापविद्धम् ॥

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ य० वे ४० । ८ ॥

Mahidhara says this Mantra refers to सर्वात्मवाद or pantheism.

According to the Vaidica Siddhanta the translation runs :—

He is all-pervading, pure or omnipotent, bodiless, sinewless, the pure whom evil cannot pierce, far-sighted or omniscient, wise or all-knowing, encompassing or punishing the wicked, self-existent, who has made all things in their proper places, unto the everlasting years (time). The 40th Chapter of the Yajurveda assumes a Lord or Esha of the universe and the eighth verse enumerates the qualities of the Divine Being. It has nothing to do with the later pantheism or Neo-Vedantism.

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा ॥
य० वे० अ० ३१ । १९ ॥

See also Atharvaveda १०, ४, ८, १३ ॥

The commentary of Mahidhara on it runs :—

यः सर्वात्मा.....

धीराः ब्रह्मविदस्तस्य प्रजापतेः योनिस्थानं स्वरूपं परिपश्यन्ति अहं ब्रह्मास्मीति जानन्ति ॥

The words underlined are Mahidhara's own. They are extraneous to the original Mantra. Mahidhara attempts to prove the doctrine of pantheism from this verse. It cannot be ascertained how he came to this conclusion. The preceding verse runs :—

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

The purport is—there is no other path of salvation than the knowledge of Supreme Being. And the following verse gives description of that being. These verses of the famous Purusha hymn have nothing to do with the modern pantheism.

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥

This is the eighth verse of the Purusha Sukta (Yajurveda, Chapter 31.) The Purusha Sukta or hymn has given rise to many conjectures and surmises.

Most of the European Sanskrita scholars assert that this hymn is of comparatively recent origin. It is pantheistic in view and appears to be an attempt to harmonize the two ideas of sacrifice and creation. Some say it celebrates the mystical immolation of Purusha, the origin of all creation, of which the Purushamedha or human sacrifice is an emblemetical representation. Others declare that it exhibits and proves the incarnation of the Deity and image worship. They have chiefly based their translations on the commentary of Mahidhara. Mahidhara and Uwwata say that the verse 8 introduces the topic of sacrifice; because it cannot be performed without beasts, therefore this verse describes the creation of beasts. Their words in the original Sanskrita are "न हि पशुभि र्विना यज्ञः सिद्ध्येत." A sacrifice cannot be performed without beasts. These words have no place in the Original text. The Europoan scholars have chiefly based their translations on the commentary of Mahidhara (annotations full of Vamamargica ideas and impure thoughts). These glosses are quite in contradiction to the comments of the ancient sages, Yaskacharya, etc. See the Nirukta, Chapter 1, Section 13 and Chapter 2, Section 3.

पुरि संसारे शेते सर्वमभिव्याप्य वर्त्तते स पुरुषः परमेश्वरः, etc., etc.

सर्वं वै सहस्रम् (Shatapatha Brahmana).

See also Nirukta, Chapter 12, Section 41.

The Purusha Sukta has nothing to do with any sacrifice (animal or human). It describes the order of creation (or rather transformation) of the universe. We have given translation and explanation of the hymn else-

where. See also Rigveda, Mandala 10, 90 and Atharvaveda 19, 6 and the comments of Sayana on them. As to the pantheistic view of the translators, criticisms we have had enough in section on "the Creation of the Universe" and "the chapter on the Upanishads." Here it will be sufficient to say that Sayana and Mahidhara apply the verse 4 in support of the pantheistic view of the later Vedanta. Uwwata is against both Sayana and Mahidhara and says the verse

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥

means:—"God is the maker of the Universe." He is the instrumental cause of it. As to the recent origin of the hymn, it is their own (the translators') imagination. There is no trace of the incarnation of the Deity and image-worship in the Vedas. As it is the case with the Purusha Sukta that it is a literal statement of fact, not an allegory, so the idea of incarnation and image-worship has its origin in the Brahmanas and the Puranas, not in the Vedas. See the chapters on Incarnation and Image-worship, Vol II.

Further, in the Vedas, the castes (described in the verses 10 and 11) issuing from the mouth, arms, thighs and feet is a mere allegory. In the Puranas it is represented as a literal statement of fact. Not only Uwwata, but also Shankaracharya, Ramanuja, etc., explain these verses in their figurative sense "तथैव सर्वान् लोकान् पुरुषस्यावयवभूतान् अकल्पयदिति" Uwwata. "द्यौ मूर्धानावस्य विप्रा वदन्ति खं वै नाभी चन्द्रसूर्यौ च नेत्रे" Shankaracharya and Ramanuja. Not only the verses

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥ १० ॥

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्याꣳशूद्रो अजायत ॥ ११ ॥

but also the verse

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥ १२ ॥

is taken by Uwwata in its rhetorical sense. He explains :— "चन्द्रमा मनसो जातः चन्द्रमा मनसः चेतसः जातः अजायतेति कल्पना," the moon was born from the mind of God is imaginary or figurative.

अद्भ्य संभृत पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे ।
तस्यत्वष्टा विदधद्रूपमेति तन्मर्त्तस्य देवत्व माजानमग्रे ॥ १७ ॥

Mahidhara and other modern commentators say that the word Twashtar (त्वष्टर्) in the above verse means the sun. The sun was made before the earth, etc., the five elements and Vishwakarman or Brahma came after the sun. Here the word Twashtar means the Supreme Deity, not the sun. See the following Mantra :—

वेदाहमेतं पुरुषं महान्तं मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

From this verse it is plain that the word Purusha means God and it refers to Twashtar in the preceding Mantra. Mahantam (महान्तं) means not limited by time and space, *i. e.*, God. "महान्तं देशकालाद्यवच्छेदरहितम्" Uwwata. The meaning of the word Mahantam repudiates all idea of incarnation of God also in the Purusha Sukta asserted by the modern commentators.

श्रीश्चते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् ॥
इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥ २२ ॥

This is the last verse of the Purusha Sukta : सहस्रशीर्षा, etc., being the first verse. The first verse is the Upakrama (commencement) and the last verse is the Upasamhara

(summing up). Here again, Mahidhara, etc., assert that the pronoun ते refers to the Sun and Beauty and Fortune (Shri and Lakshmi) are his wives. All these glosses are imbued with Pauranica ideas. The beginning is the description of the Purusha (All-pervading God) and the summing up cannot be anything other than the description of the Supreme Being Himself. The verse is in its figurative garb. In fact, the whole Purusha hymn is described figuratively. See also Mantrartha Dipika by Mahamahopadhya Pandita Shatrughna Sharma, p. 75, where the words Shri and Lakshmi are used for splendour and all prosperity centring in God, a meaning assented to by Dr. G. Thibaut.

Almost all the Sanskrita scholars of the West and most of the Sanskrita scholars of the East, more or less, have based their translations of the Vedas on the works of the scholiast Sayana who was Prime Minister at the court of the king of Vijayanagara (the present Bellary District) in the fourteenth century of the Christian era. Sayana's commentery has been consulted and carefully considered for the general sense of every verse and for the meaning of every word and his interpretation has been followed, whenever it seemed rational and consistent with context, to them, and with other passages in which the same word or words occur. With regard to Sayana's qualifications as an interpreter of the Vedas there is, or was a conflict of opinion among European scholars. "Professor Wilson, whose translation of the Rigveda is rather a version of Sayana's paraphrase—was firmly persuaded that he had a knowledge of his text far beyond the pretensions of any European scholars, and must have been in possession of all the interpretations which had been perpetuated by traditional teaching from the earliest times." Yet, as Dr. J. Muir has pointed out, Professor Wilson in the notes of his translation admits that "he occasionally failed to

find in Sayana a perfectly satisfactory guide," that "the scholiast is evidently puzzled," and that his explanations are obscure. On the other hand, Professor Roth—the author of the Vaidica portion of the great St. Petersburg Lexicon, says "we do not believe like H. H. Wilson, that Sayana understood the expressions of the Veda better than any European interpreter; but we think that a conscientious European interpreter may understand the Veda far better and more correctly than Sayana. We do not esteem it our first task to arrive at that understanding of the Veda which was current in India some centuries ago, but to search out the sense which the poets themselves have put into their hymns and utterances. Hence we are of opinion that the writings of Sayana and the other commentators do not form a rule for the interpretation, but are merely one of those helps of which the latter will avail himself for the execution of his undoubtedly difficult task, a task which is not to be accomplished at the first onset, or by any single individual. We have, therefore, endeavoured to follow the path prescribed by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contents;—a tedious and laborious path, in which neither the commentator nor the translators have preceded us."

In the same place he says:—As the so-called classical Sanskrita was perfectly familiar to them, they sought its ordinary idiom in the Vaidica hymns also. Since any difference in the ritual appeared to them, inconceivable and the present forms were believed to have existed from the beginning of the world, they fancied that the patriarchs of the Indian religion must have sacrificed in the very same manner. As the recognized mythological and classical systems of their own age appeared to them unassailable and revealed verities, they must necessarily

(so the commentators thought), be discoverable in that centre point of revelation, the hymns of the ancient Rishis."

Professor Max Muller says:—"As the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions and both conspired to mislead by their authority later and more sensible commentators, such as Sayana, where Sayana has no authority to mislead him, his commentary is at all events rational; but still his scholastic notions would never allow him to accept the free interpretations which comparative study of these venerable documents forces upon the unprejudiced scholar. We must therefore discover ourselves the real vestiges of those ancient poets." "Sayana," says he, "though the most modern, is on the whole the most sober interpreter." He was sometimes deceived by the Nirukta of Yaskacharya, and sometimes misled by his regard for the Brahmanas. Otherwise his commentary is a faithful guide. A very different opinion of the value of the Indian commentators was held and expressed by Professor Goldstucker, "without the vast information," he says, "which those commentators have disclosed to us—without their method of explaining the obscurest text—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity." He ridicules the assertion that a European scholar can understand the Veda more correctly than Sayana, or arrive more nearly at the meaning which the Rishis gave to their own hymns, and yet even this stanch champion of the Indian commentators "cannot be altogether acquitted (as Dr. J. Muir says and shows) of a certain heretical tendency to deviate in practice from the interpretations of Sayana."

Professor E. B. Cowell says in his Preface to his Edition of Vol. V of Wilson's Translation of the Rigveda

Sanhita: "This work does not pretend to give a complete translation of the Rigveda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus as represented by Sayana, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sayana's commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanations must not for a moment bar the progress of scholarship."

The same remarks, more or less, apply to the observations made by the other scholars—Benfey, Weber, Ludwig, Grassmann, Oldenburg, etc., regarding the Vedas and the commentaries of Sayana, etc. Lastly, Mr. Griffith says:—"My translation is partly based on the commentary of Sayana, corrected and regulated by rational probability, context, and intercomparison of similar words and passages. For constant and most reliable assistance in my labour I am deeply indebted to the works of many illustrious scholars, some departed, and some happily, still flourishing. But it must not be supposed that European students and interpreters of the Veda claim anything like infallibility, completeness or finality for the results to which their researches have led them. All modern scholars will allow that many hymns are dark as the darkest oracle, that, as Professor Max Müller says, there are whole verses which, as yet, yield no sense whatever, and the words the meaning of which we can only guess." In the end he says "In the explanation of the Veda complete success, if ever attainable, can be attained only by the labours of generations of scholars. "He is thankful to Sayana and others remarking "Professor Wilson's version is only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sayana have

preserved.

The following legitimate conclusions may be drawn from the above extracts:—

(*a*). There has arisen a modern school of Vaidica interpretations who have devoted their lives in deciphering the Vedas, justly described as the most ancient monument of the Aryan world; and as the only means to a proper study of philology claiming the highest consideration from the historian of the human tongue, being the repository of knowledge, divine and temporal, unveiling the mysteries of a future life, and constituting the store-house of human knowledge, and being the only exposition of the hopes and fears, the desires and wants, and feelings and aspirations, in a man's career through life, solving the problems of life and describing all the principles of sciences and arts, for the acquisition of summum bonum and worldly lawful pleasures and joys. From the time of Sir William Jones who laid the foundation of the Bengal Asiatic Society in 1774 and his worthy successors H. T. Colebrooke and others upto the present date, there has been a galaxy of these splendid antiquarians and researchers in the Vaidica lore. And we are prepared to give the leaders and followers of this modern school credit for deep devotion to ancient Indian literature and due admiration of the great Indian scholars who have expounded it and we must acknowledge that these modern scholars—however mistaken their views may appear to be—have laboured and are labouring sincerely and solely to discover and declare the spirit and the truth of the most ancient and venerated literary records that are the heritage of Aryan man. These European and American students and interpreters of the Veda do not claim anything like infallibility, completeness, or finality for the results to which their researches have led them. It seems from their remarks and observations

that they do not assert to be thorough masters of the Vaidica lore, but mere abecedarians of that stupendous monument of the Divine knowledge and human arts and sciences. However, their hard labour and patient inquiry one day is sure to lead them to light and will enable them to arrive at the full truth.

(*b*). With regard to Sayana's qualifications as an interpreter of the Veda, there is a conflict of opinion among European and American scholars. Some of them are of opinion that his commentaries are not perfectly satisfactory guide. They say the scholiast is sometimes evidently puzzled and sometimes his explanations are obscure. Others assert that Sayana's commentary is an image of a particular phase of society (their beliefs, opinions and tenets), of mediæval Hindus. In other words, Sayana's commentaries are tinged with the Pauranica ideas as the glosses of Mahidhara are replete with the Vamamargica ideas. The Indian method of interpretation (including the commentaries of Sayana and Mahidhara), in most cases, is in its whole essence an entirely false one, owing to the prejudice with which it chooses to conceive the ancient circumstances and ideas which have become quite strange to it, from its own religious standpoint, so many centuries more recent. In short, there are defects, deficiencies and redundancies in the comments of Sayana. Now the question arises how they are to be removed, supplied or corrected.

(*c*). The proper reply is :—(firstly), not by a mere study of comparative philology (that science being a mere child of yesterday little more than one hundred years); (secondly), not by mere gaining of the University degrees or diplomas of Ph.D., LL.D., D.D., D.Sc., M. D., Litt. D., etc., but by following the proper scheme of studies and method of inquiry laid down in the first chapter of this treatise. We must humbly resort to proper Gurus who

learned the Vedas from their Gurus in original Vaidica language, as did our sires of yore, observing all the rules of celibacy. Their descendants must follow the path chalked out by the ancient sages. A student of the Vedas must not be deterred by the study of Panini, his great commentator Patanjali and the Vartikakara Katyayana. They must have recourse to Jaimini, Vyasa, Yaska and other ancient sages for the explanation and thorough understanding of the Vedas. The study of Grammar is a preliminary and then the Vaidica student should compare the Mantras with the Brahmanas and their Shrauta Sutras and lastly with Jaimini. Then he should compare them with the commentaries of Sayana, etc., and arrive at the truth. The modern Sanskrita Grammars and lexicons are of little use in the study of the Vaidica literature. See the chapter on the Scheme of Studies. By following the above method the student of the Vedas will see whether he is misled or deceived by the Brahmana treatises and the Nirukta, or they help him in deciphering the Vedas. It is more than one hundred years that impetus is given to the study of Sanskrita learning, but the European and American scholars have failed to arrive at the truth, because they have not followed a sound method and their scheme of studies has been quite defective and insufficient.

Let us proceed to examine the translation and various religious opinions contained in them (the Vedas) of some of the Western and the Eastern scholars who are said to be experts in Sanskrita literature. By general consensus Professor Max Muller is one of these, one indeed who is said to stand head and shoulders over all others. We proceed, therefore, to quote and criticise his opinions with those of others *seriatim*.

(1). What are the Vedas? Are the Brahmanas to be included in them? Most of the Western and the

Eastern scholars seem to include the Brahmanas in the Vedas. They say that the Brahmanas are as valid and authoritative as the Mantras. We have proved conclusively that the Brahmanas are not Vedas. Whenever the Brahmanas and their Shrauta Sutras appear to be in contradiction with the Vedas (the Mantra portion), their authority is at once overruled. See the chapter on the Brahmanas.

(2). *The Vaidica age.* Many European scholars have exhausted, with no useful results their ingenuity on this question. Professor Max Muller attempts to build up the Vaidica age beginning with the rise of Buddhism. His conclusion is in his own words thus summed up :— "If then we place the rise of Buddhism between 500 and 600 B. C. and assign provisionally 200 years to Sutra period, another 200 years to Brahmana period, we should arrive at about 1000 B. C., as the date when the collection of the ten books of the ancient hymns must have taken place." But he gives no reason which justifies him to give 200 years to each period. If this duration of several periods be a child of imagination we may as well extend it to 2,000 years or 20,000 years or to any other term of years. The views of other Western scholars tally more or less with that of Professor Max Muller. We can very well understand the difficulties under which they labour in ascertaining the date, of the composition (if any) of the Vaidica hymns. The Sanskrita scholars of Europe and America, most of them, imbued with the spirit of Hebrew theology, have constructed a chronology, for India which encompasses within the narrow limit of 6,000 years the entire realm of Indian antiquities. The contraction of the past of India is most probably the outcome of deference due to the dogmas of the Christian scriptures, rather than regard for truth. The Bible assigns 6,000 years in all to the creation of the world—and thus con-

tradicts Science (Geology, Astronomy, Anthropology, etc.) See the Chapter on Veda.

(3). *The Theology of the Vedas.* The religion of the Vedas is pure monotheism—belief in and worship of one God only. **एकं सद्विप्रा बहुधा वदन्त्यग्निं यमम् मातरिश्वा-निमाहुः** Rigveda I. 164, 46. The sages call that One in many ways, they call it Agni, Yama, Matarishwan.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥
ऋ० वे० मं० १, अ० २२, सू० १६४ ॥

Two birds, (the Supreme and the individual souls) always united, of equal name, dwell upon one and the same tree (the body.) The one of them (the individual soul) enjoys the sweet fruit of the fig tree, the other (the Supreme soul) looks round as witness. This verse proves that there are three eternal entities.

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ ऋ० वे० अ० ३, अ० ४, व० १० ॥

This Mantra is the same in all the Vedas. Let us medidate the adorable light of the *Divine* Ruler; may it guide our intellects?

From fuller forms of the same verse, it is plain that the light alluded is the Supreme creator or maker. Savita means God in the Upasana Kanda. It means the Sun elsewhere. Thus a number of verses may be quoted from the Vedas to prove that the religion of the Veda is monotheism, not polytheism. Some European scholars assert that the religion of the Vedas is polytheistic. Professor Max Muller was not satisfied with this word, and he coined a new word 'henotheism' which means—"to address either Indra or Agni or Varuna, as for the time being the only God in existence with an entire

forgetfulness of all other gods. We have fully discussed the point in the chapter on the Vedas. There it is shown from quotations from the Vedas, etc., that the Vaidica religion is pure monotheism.

(4). *The Gods of the Vedas.*

In the Vedas the primary meaning of Agni is God and its secondary meaning is fire. In the Upasana Kanda the word Agni, etc., mean only God.

Yaskacharya, in his Nirukta, the oldest commentary on the Vedas now in existence says:—"There are three deities, *viz.*, Agni, whose place is on earth; Vayu or Indra, whose place is in the air; and Surya, the sun, whose place is in the sky. These gods are all one as a priest receives various names at various sacrifices." Yaska divides the deities into the three orders of terrestrial, celestial, and atmospheric. The God's are generally spoken of as being "thrice-eleven" in number. The thirty-three gods, eleven in the sky, eleven on earth and eleven in the atmosphere are resolved into three, and again, the three gods are ultimately resolved into one. Deva from दिव् Div to shine meant originally bright and nothing else. Meaning bright, it was constantly used of the sky, the stars, the sun, the dawn, the day, the spring, the rivers, the earth, etc. In process of time, the Devas (the elemental deities or simply the natural phenomena) became real personages in the modern Puranas. Of course the word Deva means also Supreme Deity. Most of the European scholars confound the gods of the Vedas with those of the Puranas. Yaskacharya devotes the whole of the Daiwata Kanda in giving the derivation, meaning and explanation of the word "god," their number, etc. Professor Max Muller says the Brahmanas indulge in the most frivolous and ill-judged interpretations and the Nirukta deceives the most modern and the

most sober interpreter Sayana, by etymological fictions. From this it is plain that the only source from which he learned and translated the Veda was the Pauranica commentary of Sayana. We have already proved in the very beginning of this treatise that the study of the Angas and Upangas is quite indispensable for deciphering the Vedas. There is no other way than this for their true interpretation. Professor Max Muller and others confound the gods of the Vedas with those of the Classical Mythology (the theoi or dii of the Greeks and Romans) and the gods of the Puranas, where they are described as powerful, invisible, immortal, etc., quarreling and fighting for supremacy, victory, etc., for their enjoyment. We may note here the word Deva means also a learned man: विद्वाण्सो हि देवाः (Shatapatha Brahmana). For a full discussion on the word Deva, see the Chapter on Veda and the Chapter on the Scheme of Studies.

(5). We shall notice only one or two etymological fictions of the Cambridge Professor as a sample from *his Nirukta*.

(*a*) Professor Max Muller derives "Arya" from the Latin root *aro* to plough and says the word Arya means cultivators of soil, ploughmen, in order to distinguish them from wandering tribes. Let us see what the Shruti and Smriti have to say on the word Arya.

विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ॥
ऋ० मं० १, सू० ५१, मं० ८ ॥
उत शूद्रे उतार्ये ॥ अथर्व कां० १९, व० ६२ ॥
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः ॥ म० स्मृ० १०, ४५ ॥
म्लेच्छदेशस्त्वतः परः ॥ मनु० २, २३ ॥
आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ।
तयोरवान्तरं गिर्योरार्य्यावर्त्तं विदुर्बुधाः ॥
सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशमार्यावर्त्तं प्रचक्षते ॥ मनु० २ । २२, २, १७ ॥

From all this it is evident that *Aryas* are the virtuous, learned and reliable people and the opposite are Dasyus, etc. The twice-born (the Brahmanas, Kshatriyas and Vaishyas) are the Aryas and the Shudras are the barbarians. India is called Aryavarta, because the Aryan branch of the human race has dwelt there since creation. It is bounded on the north by the Himalayas (the abode of snow,) etc.

(*b*) Professor Max Müller says the Sanskrita word Duhita (दुहिता) means a little milkmaid employed in the dairy who took the pail on her head and used to sell the milk. On the contrary, the Nirukta, (3, 4) says दुहिता दुर्हिता दूरेहिता दोग्धेर्वा ॥ It refers to the custom of marriage within certain prohibited degrees (rules of exogamy and endogamy.) Now it depends on the reader: he may believe in the flight of imagination of the Professor or in the word of Shruti and Smriti. The Rigveda, the Atharvaveda and the Manu Smriti fully define and explain the terms Arya and Aryavarta and its boundaries and the Nirukta explains clearly the term Duhita.

(6) *Transmigration.* Professor Max Müller says that the Vedas do not contain a 'trace' of it. "As one error often requires another to support it, so the false belief in the eternal existence of the soul required to be accounted for by transmigration" assert the others. Many objections are raised against the doctrine of metempsychosis. We shall fully deal with the question on the chapter on "Immortality, Future life and Transmigration," where we will silence all the absurd and futile objections. The doctrine of Karma and that of transmigration are closely connected with each other. In India as in Egypt, etc., Re-incarnation was at the root of ethics. Among the Jews it was held commonly by the Pharisees, and the popular belief comes in various phases in the New Testament, as when John the Baptist is regarded

as a re-incarnation of Elijah, or as when the disciples of Jesus ask whether the man born blind is suffering for the sin of his parents or for some former sin of his own. The Zohar, the Kether Malkuth, etc., had a belief in the doctrine. The eminent Fathers of the Church taught it. The Neo-Platonists and Gnostics held it as an integral part of their doctrine. Transmigration is a firmly-rooted belief among many of the tribes of North and South America. The reader of Schopenhauer will be familiar with the aspect taken by the doctrine of metempsychosis in his philosophy. Penetrated as was the great German with Eastern thought from his study of the Upanishads, it would have been passing strange had this corner-stone of Aryan philosophy found no place in his system. Not only Schopenhauer, but also men like Fichte, Herder and Lessing see in Re-incarnation a solution for problems otherwise insoluble. In fact, Re-incarnation and Karma are the two chief doctrines of which the West stands most in need; though the belief in it has been very widely accepted not only in the East, but among the followers of Pythagoras and Plato, and among the Neo-Platonists. But now let us return from the interesting digression and examine the assertion of the Cambridge Professor. Let us see what the Vedas, etc., have to say on the point. We shall only quote the authorities; and their translations and explanations are given elsewhere.

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिहनो धेहि भोगम् ।
ज्योक् पश्येम सूर्य्यमुच्चरन्त मनुमते मृडया नः स्वस्ति ॥

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां इ या स्वस्ति ॥

ऋ० वे० अ० ८, अ० १, व० २३, मं० ६—७ ॥

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन् ।

वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात् ॥
य० वे० अ० ४, मं० १५ ॥
पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्ता मिहैव ॥
अथर्व० कां० ७, अनु० ६, व० ६७, मं० १ ॥
आयो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।
धास्युर्योनिं प्रथम आविवेशायो वाचमनुदितां चिकेत ॥
अथर्व० कां० ५, अनु० १, व० १, मं० २ ॥

Thus these are the few out of many and numerous quotations and authorities from the Vedas in support of the doctrine of metempsychosis. It may be interesting to quote authorities from the Brahmana treatises, Upanishads, etc., (confirming the cardinal Vaidica doctrine) on the point.

One of the earliest reference to a future life found in the Brahmanas, is that in the Taittiriya Brahmana, (III, 10, 11, 1). See also the Shatapatha Brahmana, XI, 2, 1, 1 ; where it is clearly stated that a man is thrice-born, first from his father and mother, the second time through sacrifice, and the third time, when, after death and cremation, he once more emerges into life; and so forth.

See the Vrihadaranyakopanishad, Book IV ; Fourth Brahmana, 3—4. As a leech, etc. As a goldsmith, etc. See also the Chhandogya Upanishad on Transmigration, Chapter V, Section 10, 7. See also the Gita, etc.

स्वरसवाही विदुषोऽपि तथाऽभिरूढोऽभिनिवेशः ॥
पातं अ० १, पा० २, सू० ९ and its commentary by Vyasa.
पुनरुत्पत्तिः प्रेत्यभावः न्या० द० १, १, १९ and so forth.

Here must end this imperfect treatment of a theme too vast and too deep for pen feeble as ours. It was the place for criticism and examination.

(7) *The various phases of the religion of Professor Max Muller.*

The reader here will mark that the religious opinions of the Cambridge Professor underwent many changes during the course of his life. From the *babblings* of the Rishis and the *twaddles* of the Brahmanas, he came to the following conclusions from the Upanishads and the Vedanta Sutras.

"They (the Upanishads) will maintain a place in the literature of the world, among the astonishing productions of the human mind in any age and in any country." "This interest was kindled afresh when I had to finish for the Sacred Books of the East (Vol. I. and XV), my translation of the Upanishads, the remote sources of Indian Philosophy, a system in which human speculation seems to me to have reached its very acme." "At the same time I make no secret that all my life I have been very fond of the Vedanta. Nay, I can fully agree with Schophenhauer, and quite understand what he meant when he said,—'In the whole world there is no study except that of the original (of the Upanishads) so beneficial and so elevating as that of the Oupnekhat (Persian translation of the Upanishads into Latin.) It has been the solace of my life, it will be the solace of my death.' Further, the Professor says:—"And I am neither afraid nor ashamed to say that I share his enthusiasm for the Vedanta, and feel indebted to it for much that has been helpful to me in my passage through life..... for fitting men to lead contemplative and quiet lives, I know no better preparation than the Vedanta." From all this it is evident that he became a quasi-Vedantin at the age of 76 years.

Professor Max Muller was authorised by the East India Company to bring out an edition of both (the Original text and the commentary) of the Rigveda at its

expense. The editing occupied about 20 years. He translated the Rigveda with the help of Sayana's commentary, undoubtedly, prepared with the assistance of the most learned Brahmanas of the time. A man who was something else at the age of 26 years became a quite different man at the age of 76 years. Had he studied with a Guru the Vedas with the help of the Angas and the Upangas, surely he would have come to a quite different conclusion regarding them (the most ancient monument of the Aryan world) and the Brahmanas, as he came to the conclusion in the case of the six Darshanas. "In trying to enter into the spirit of the six systems, we must implicitly trust to their guidance, without allowing ourselves to be disturbed by the fancies of the later sects." It seems there was a gap in the curriculum of his studies. Most probably, he never went through the voluminous work of Jaimini. The end of both the paths, Jnana and Karma is the same, namely, final liberation and the cessation of future births—the ceremonials and rituals of the Brahmanas, the concentration of mind, meditation of His true form and the knowledge of the Supreme Brahma are *sine qua non* of each other. The Upanishads are concealed in the Vedas and the Karma Kanda and Jnana Kanda are the warp and woof of a piece of cloth.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं उपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्य मुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ २ मुण्डके २, ३—४ ॥

The devotion, contemplation and knowledge are the three means for attainment of liberation. वेदोऽध्येतव्यः, अथातो धर्मजिज्ञासा, अथातो ब्रह्मजिज्ञासा. There can be no singing without time and tune, there can exist no knowledge without devotion and contemplation. It is the mistaken belief of some of the European scholars and eclectics who hold that the teachings of the Upanishads

are far superior to those of the Vedas. They should know that the seed of the speculative science or Jnana Kanda occasionally scattered in the hymns ultimately sprouted up and developed itself into the Upanishads and the Vedanta Sutras.

(8). *The eternity of the Vedas.*

The Vedas are eternal absolutely; they are the knowledge of God, and hence as eternal as God Himself, they have been given in just their present form to this world and to the other worlds through all eternity, in their long passages from formation to destruction, each occupying hundreds of billions of years. The Vedas in the present form were manifested to the four most meritorious sages, Agni, Vayu, Surya and Angiras. The Vedas are eternal from the eternity of sound. This opinion is confirmed by the sage Jaimini in his Purva Mimansa—

नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् ॥ पू० मी० अ० १, पा० १, सू० १८ ॥ "See the Chapter on the Vedas.

(9). *The eternity of Souls and Prakriti.*

If the soul is immortal, how it can be regarded as a created essence must completely pass our comprehension. The immortality of the soul necessitates its eternity. If the soul is to exist for ever, it must have been existing from time indefinite. In fact, whatever exists at the present time has existed always and shall always exist. Not a single particle of what the universe at present contains can be blotted out of existence. Everything in the universe is eternal and imperishable. The existence of anything at the present time presupposes its existence in the past and necessitates its existence in the future. The eternal substances are God, Souls and Prakriti as the material cause of the universe. This clear statement of the Vedas is followed by the Shastras. नाऽवस्तुनो वस्तुसिद्धिः

nothing can be produced out of nothing. This doctrine is based on science and demolishes the unscientific theory of creation and annihilation. Some of the scholars imbued with Hebrew theology find it very difficult and almost impossible to believe in the eternity of the Vedas and the eternity of human souls and Prakriti, the primordial matter. The modern science proves conclusively that the theory of transformation and the eternity of matter is more solid and sound than the theory of creation of matter and human souls. As to the eternity of Veda, it does not mean a particular book, but it means the eternal knowledge of Eternal God. One or two authorities may be quoted in support of the human souls and matter being eternal.

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्योऽभिचाकशीति ॥
ऋ० वे० अ० २, अ० ३, व० १७ ॥ ३ मु० १ । १ ॥ श्वे० ४, ६ ॥

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥
३ मुण्डके १, २ ॥ श्वेता० ४, ७ ॥

God, human souls and Prakriti are eternal.

This verse refutes also the arguments advanced by some in favour of pantheism developed in the Vedas. The religion of the Vedas is pure monotheism. There is no trace of the later pantheism, polytheism and the newly-coined henotheism in them. According to the Vaidica Siddhanta, God is the instrumental cause of the universe. He is not the material cause of it. See our remarks on the Purusha Sukta, etc.

10. Rigveda, Mandala 10, Hymn 10.

Yama and Yami are, says Von Roth, as their names denote, twin brother and sister and are the first human pair, the originators of the race. As the Hebrew conception closely connected the parents of mankind by making the

woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yami herself, when she is made to say: "Even in the womb the Creator made us for husband and wife." Professor Max Muller, on the other hand, says (Lectures on the Science of Language, Second Series, p. 510): "There is a curious dialogue between her (Yami) and her brother (Yama), where she (the night) implores her brother (day) to make her his wife, and where he declines her offer because as he says 'they have called a sin that a brother should marry his sister.' Again p. 521, "There is not a single word in the Veda pointing to Yama and Yami as the first couple of mortals, the Indian Adam and Eve. If Yama had been the first created of men, surely, the Vaidica poets, in speaking of him, could not have passed this over in silence. Mr. Griffith comes in and says:—See, however, the passage from the Atharvaveda, XVIII, 3, 13. (Reverence ye with an oblation Yama, the son of Vivaswat, the assembler of men, who was the first of men that died, and the first that departed to this, celestial world). Yama as the first man may perhaps, be as Professor Max Muller holds, 'a later phase of religious thought.' All this proves that the European scholars try, to deduce or refute the incestuous marriage of brother and sister among the Aryas. But all these are mere guesses and they have not arrived at any definite conclusion regarding this hymn. Some of these scholars have based their translation of the hymn on the commentary of Sayana and assert that hymn 10 contains a dialogue between Yama and Yami, in which the sister asks the brother to have children by him. We have more than once shown above that the modern commentators, Sayana, etc., are ever apt to interpret the Vedas in the light of the modern Puranas and some of the European scholars have

literally followed them in their translation of the Vedas, as Wilson, etc. Let us proceed and see what is the real gist and meaning of the hymn according to the Vaidica Siddhanta. The Yamayami Sukta has nothing to do with any incestuous connection. It ordains that a man who has restrained his passions (Yogi) should not allow himself to be entrapped into the snares of the opposite sex, though importuned earnestly and repeatedly by her. He should be firm and fixed in his resolutions and resolves. The word Yami in the hymn represents the fascinating siren determined to ensnare the Yama (Yogi) by her gestures, features and modulation of voice. Yama means the individual who has restrained his passions. Grammatically Yami is equal to यमस्य स्त्री यमी; the termination is ङीष्. There is no rule in Grammar which will allow Yama and Yami to denote brother and sister. It is here intended that Yami (as a wife) importunes Yama (as her husband.) The word Yama means here यमोविद्यते यस्य स यमः, अर्श आदिभ्यो अच् ॥ पा० ५, २, १२७ ॥ " One who is possessed of Yama (यम) or non-killing, truthfulness, non-stealing, continence and non-receiving (see Yoga Darshana, 2, 30.) This hymn refers to such a man.

Thus we have very briefly examined the commentaries of Sayana, Mahidhara and Uwwata and found out that Sayana or his Panditas were under the influence of the modern Puranas and therefore the commentary on the Vedas was tinged with the Pauranica ideas. There can be no doubt that Mahidhara was the head or leader of the Vamamargica sect, and that is the reason that his comments are replete with Vamamargica thoughts. Uwwata stands midway Sayana and Mahidhara. Sometimes he is in their favour and sometimes he is quite against them.

There are some writers and preachers, in these days, who are not only against the Angas and the Upangas,

but sometimes they go even beyond Sayana, Mahidhara and Uwwata, on whom alone they rely and in whom they have implicit faith for the interpretation and explanation of the Vedas. It will be not out of place to give here a summary of their eccentricities and since our space is limited we shall give only a few curiosities of the writings of these present writers.

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ य० वे० अ० ४ । मं० ८ ॥

Some modern writers explain the word **स्वयम्भूः** in the above verse by "**स्वयं ब्रह्मा विष्णु रुद्रादिरूपेण भवतीति स्वयम्भूः**" and say it means the Brahmá, Vishnu, Rudra, etc., of the Puranas. Swami Shankaracharya and Mahidhara following him annotate the word **स्वयम्भूः** (Swayambhuh) thus :—

परिभूः परिसर्वेषामुपर्य्युपरि भवतीति परिभूः । स्वयम्भूः स्वयमेव भवतीति, येषामुपरिभवति यश्चोपरिभवति, स स्वयमेव भवतीति स्वयम्भूः ॥ and deduce the doctrine of Pantheism (**सर्वात्मवाद**) from the Mantra.

In the Vaidica Siddhanta, the term simply means Self-existent Supreme Being (unembodied Soul.) There is no smell of Pantheism and Incarnation in the Vedas.

They say the following Mantras refer to the incarnations of Rama (son of Maharaja Dasharatha) and Krishna (son of Vasudeva and Devaki):—

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात् ।
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्नुशद्भिर्वर्णैरभिराममस्थात् ॥

सा० उ० प्र० ७ । अ० २ । मं० ५ ॥

कृष्णं त एम रुशतः पुरो भाश्चरिष्णवर्चिर्वपुषामिदेकम ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥

ऋ० मं० ४, सू० ७, अ० १, मं० ६ ॥

In these verses, they assert, रामम (Ramam) has reference to Rama and भद्रया (Bhadraya) to Sita and कृष्णम (Krishnam) to Krishna.

Sayana explains रामम by कृष्णं शार्वरं तमः (Krishnam Sarvaram tamah), utter darkness and कृष्णं (Krishnam) by कृष्णवर्णं भवति (Krishnavarnam bhavati), becomes of black colour, qualifying the noun एम (am वर्त्म), a way or path.

भद्रः the blessed (Agni): भद्रया the blessed Dame, Dawn. The lover, Agni who appears immediately after Dawn. (Griffith.)

भद्रः भजनीयः कल्याणः; भद्रया भजनीयया दीप्त्या उषसावा इत्यादि (सायणाचार्यः) ॥

हे अग्ने ! रुशतः रोचमानस्य इत्यादि (Sayana).

For a full explanation of the Mantras, see the commentary of Sayanacharya and the English translations by Mr. Griffith and Professor Max Muller.

There is no smell of the incarnations of Rama and Krishna in the above verses according to the commentary of Sayanacharya, what is to be said according to the Vaidica Siddhantas (in Angas and Upangas), on such points.

In the same way, the Mantra दशानामेकं कपिलं समानं .....ऋ० मं० १०, सू० २७, मं० १६ and the Shwetashwataropanishad, 5, 2, they say, refer to the incarnation of Kapila. But Sayanacharya says Kapila means here the sage Kapila in the above verse of the Rigveda. Kapila in the Upanishad means the individual soul devoid of all hope. (See also

Shankar abhashya on it.) According to Swami Shankaracharya and Sayanacharya this verse has nothing to do with any incarnation.

In the same manner, they assert, the words **मृगो न भीमः** (Yajurveda, 18, 71), clearly bear relation to the Nrisinghavatara and **पदावरोहोऽस्येति रेभनः॥ ऋ० वे० अ० ७, अ० ४, सू० १२** points out to the Varahavatara. Neither Sayana nor Mahidhara says anything about any incarnation in the above Mantras; but Mahidhara explains the word **मृगः** (Mrigah) in the sense of purifying or cleansing, and Sayana explains **वरञ्च तदहश्च** (varancha tadahashach) **वराहः** (varahah), the best day, the Soma having such a suitable day; and so forth, the other Mantras are quoted in support of other incarnations or avataras.

We have already noticed that Mahidhara deduces the doctrine of Pantheism from the verse **प्रजापतिश्चरति:.....** (Yajurveda, 31, 19). But the present writers and preachers infer the theory of incarnation from it. There is neither the doctrine of Pantheism nor the theory of incarnation in the Vedas. See the Fourth Chapter and the Chapter on Avatara. In the latter chapter, we shall, in detail, conclusively prove that the Avataravada is not a Vaidica Siddhanta. The followers of the modern Puranas try their utmost to deduce all the twenty-four incarnations from the verses of the Vedas. They explain the words, Rama, Krishna, etc., against the comments, annotations, and glosses of Sayana, Mahidhara, Uwwata, Shankaracharya, etc. The mere occurrence of such words as Rama, Krishna, Kapila, etc, is not sufficient to prove the theory of Incarnation by means of semblance of reasons and interpretations. The reader and critic should wait for a full discussion on the point.

Some of the present writers quote **सहस्रशीर्षा पुरुषः.....** **य० वे० अ० ३१, मं० १** in support of idolatry or image-worship,

stating that this Mantra plainly points out to the image of God Himself having thousands of heads, etc. On the contrary, Sayanacharya explains this Mantra in his commentary of Samaveda thus :--

"अत्र सर्वप्राणिनां शिरांसि तद्देहान्तः पातित्वात्तदीयान्येवेति सहस्रशीर्षत्वम्" denoting God's all-pervasion and greatness. Uwwata and Mahidhara also explain स भूमिं, etc., by all-pervasion. Thus the sense of the Mantra given by the present writers can be easily refuted by the comments of Sayana, Mahidhara and Uwwata.

From तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः.....; they support the worship of Narayana; from गणानान्त्वा गणपतिꣳ.....the worship of Ganesha; from अम्बे अम्बालिके....., the worship of Durga; from त्र्यम्बकं यजामहे; .....the worship of Shiva; and from आकृष्णेन रजसा वर्त्तमानः ....., the worship of Sun.

According to them, the mode of worship by means of images, etc, is supported by quoting and explaining in their own way the Mantra नमः शम्भवाय च मयोभवाय च.....

The critic should study the comments of Sayana, etc., on these verses and discover for himself the difference between the explanations given by Mahidhara, etc., and the explanations of the present writers. We have fully proved in the chapter on Image-worship that there is no mention or trace of Idolatry in the Vedas. See *Vol II.*

Let us quote a few Mantras and examine the point thoroughly—

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

The present writers explain the word त्र्यम्बक (Tryambaka) by Shiva having three eyes, the three-eyed Shiva and assert that there is worship of the Pauranica Shiva in the Vedas. Sayana explains the word त्र्यम्बकं "त्रयाणां

ब्रह्माविष्णुरुद्राणां अम्बकं पितरं यजामहे," we worship Tryambaka, the father of Brahma, Vishnu and Rudra and thus refutes the sense attached to it by the present writers. The Lexicon Shabdakalpaduma expounds the term thus, "त्रीणि अम्बकानि यस्य तत् त्र्यम्बकं ब्रह्म" and states the three eyes of Brahma are 'the sun, the moon, and the stars, etc., and thus nearly corresponds to the explanation given according to the Vaidica Siddhanta, "अम्बति सर्वं चिदचिदात्मकवस्तुजातमिति ब्रह्म" all-pervading God. The whole verse may be translated as follows :—

We worship Omnipresent God whose fame is fragrant (whose good fame pervades all the worlds or the Universe) and who causes or promotes the physical, mental and moral or social growth of mankind. May that God Shiva release us from the bonds of Death, as the fruit urvaruka, (the cucumber or the fruit of the jujube tree), when ripe, falls of itself from its stalk or drops down from its creeper.

The verse preceding it also contains a prayer of the same kind for the welfare of mankind. In the same manner, they try to explain the words गिरिशन्त (girishanta), नीलग्रीवः (Nilagrivah), नीलग्रीवाय (Nilagrivaya), etc., (Yajurveda, Chapter 16), in the sense of the Pauranica Shiva residing in the Kailasha mountain or having blue neck, etc. On the contrary, Uwwatacharya explains Nilagriva in the sense of Sun, "नीलग्रीव इवास्तं गच्छन् लक्ष्यते" and assigns three meanings to the word girishanta. Thus it will be seen that the present writers are against Uwwata, Sayana and Mahidhara, in as much as they explain away the Vaidica terms in their modern Pauranica sense in order to prove their Pauranica creed and belief in the three-eyed Rudra or Shiva, Ganesha (the lord of troops, Nandi, etc.), and the mode of their worship by means of their imaginary images, etc. The reader must wait for some time for a full discussion on these points.

सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि ।
सहस्रस्योन्मासि साहस्रोऽसि सहस्राय त्वा ॥
यजु० वे० १५ । ६५ ॥

There is the word प्रतिमा (Pratima) in the above verse say the present writers proving the image of God and thence image-worship. Mahidhara says this Mantra refers to Agni and explains it thus - "सहस्रस्येष्टकानां प्रमा प्रमाणं त्वमसि सहस्रस्य प्रतिनिधिरसि," and thus is contradicted the explanation given by the above writers.

Again, they quote the verse

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषंजातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ य० वे० ३१ । ९ ॥

to prove image-worship in the Vedas. We have explained this Mantra in the Purusha Sukta. Mahidhara says this verse ordains animal sacrifice.

The following Mantras plainly demolish the doctrine of image-worship or worship of any other kind than that of God :—

अन्धं तमः प्रविशन्ति येऽसम्भूति मुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याꣳरताः ॥ य० वे० ४०, ९ ॥
संभूतिं च विनाशं च यस्तद्वेदोभयꣳसह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ य० वे० ४० । ११ ॥
न तस्य प्रतिमास्ति यस्य नाम महद्यशः ।
हिरण्यगर्भ इत्येष म मा हिꣳसीदित्येषा यस्मान्न जात इत्येषः ॥
य० वे० ३२, ३ ॥

The present writers prove idolatry from the Shatapatha Brahmana १४, १, २, १७ ॥

मृत्पिण्डमुपादाय त्रीन् महावीरान् करोति.....

But it refers to a sacrificial vessel Mahavira. It has nothing to do with any kind of worship (image-worship,

etc.) On the contrary, the Brahmana says अथ योऽन्यां देवता मुपास्ते.....what is to be said of idolatry. Besides, granting there is image-worship in the Brahmana treatises, they are not Vedas. There is no trace or any mention of image-worship in the Vedas. See Vol. II.

एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः ।
कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥
अथर्व० कां० २, अ० ३, सू० १३ ॥

The present writers assert that the words अश्मा भवतु ते तनूः in the above verse refer to प्राणप्रतिष्ठा Prana-pratishtha and hence to image-worship. The purport of Sayana's comment on the verse is—O youth, come hither, stand upon the stone : thy body shall become a stone (firm and strong to endure). This refers to the youth who has now become an adult member of the family with duties to perform. Or most probably, this refers to a religious student returning home after finishing his studies in the Gurukula. It has nothing to do with any image-worship Cf. 1, 2, 2 : (Atharvaveda) 'Make my body stone,' (sound and strong.)

दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥ य० वे० ३६ १८ ॥

This verse also is applied to image-worship. But Uwwata and Mahidhara say this verse contains a prayer to the chief earthen vessel, Gharma or Mahavira, for men becoming friendly towards each other. According to the Vaidica Siddhanta it is a prayer to the Almighty God. At any rate, the Mantra has nothing to do with idolatry.

The preceding verse runs द्यौः शान्तिः etc., containing a prayer for general peace. See Vol. II. Idolatary.

Let us proceed to criticise some other important points. The present writers quote the following Mantra in support of modern Tirthas.

नमः पार्य्याय चा वार्य्याय च नमः प्रतरणायचोत्तरणायच ।
नमस्तीर्थ्याय च कूल्याय च नमः शष्प्याय च फेन्यायच ॥
य० वे० १६, ४२ ॥

and assert that this verse proves the sacred Tirthas, as the Ganges, Yamuna, etc.

There is no trace of modern Tirthas even in the Mahabharata, etc., what to say of the Vedas. Here the present writers are not only against the Angas and the Upangas but also against Mahidhara, etc. The translation of the verse according to the commentary of Mahidhara is—

Homage to him who is beyond and to him who is on this side, homage to him who crosses over, to him who crosses back. Homage to him who is in fords and on river banks, homage to him who is in tender grass and in foam.

The word Teerthyaya (तीर्थ्याय) in the verse is not sufficient to denote the Ganges, etc. From all this it is quite plain that there is no smell of the Pauranica Tirthas in the Vedas. The explanation of the verse given by the present writers and preachers is quite opposed to the explanation given by Mahidhara. The principal meaning of the word Tirtha is the cause or means of crossing over, as, सत्यं तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिग्रहः । सर्वभूतदया तीर्थं, etc.

दानं तीर्थं दमस्तीर्थं संतोषस्तीर्थमुच्यते ।
ब्रह्मचर्यं परं तीर्थं तीर्थञ्च प्रियवादिता ॥

in the Laukika language and literature. Truth, forbearance, restraint of passions, compassion to all creatures, gift, etc., contentment, celibacy, sweet speech, etc., are certainly Tirthas by means of which an individual crosses over this tempestuous ocean of world and gains salvation.

Again they quote the following :—

आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।
वधयन्तो बहुभ्यः प्रैको अब्रवीदृता वदन्तश्चमसाँ अपिंशत ॥
ऋ० वे० १, १६१, ६ ॥

सिताऽसिते सरिते यत्र संगमे..... .....

and assert that these verses prove the Tirthas in the Vedas.

There is no mention of Ganga, Yamuna, etc., in the first verse and the second verse cited in support of the Tirthas is not found in the Rigveda Sanhita and it is not commented on by Sayanacharya. The words, Ganga, Yamuna, Saraswati, etc., of the Vedas are used in their generic or general sense not in their specific or special meaning. See the Nirukta, 9, 26. See the definition of Tirtha in the Vaidica Siddhanta.

The most important points, the most hotly contested questions of the day, are the श्राद्ध Shraddha and animal sacrifice.

शन्नो देवीरभिष्टय आपो भवन्तु पीतये ।

यंयो रभिस्रवन्तु नः.....and the other verses of the Vedas are applied to Pitritarpana. We have explained this verse in the Chapter on the Meditation of God. See the meaning of the word आपः Apah there. We have fully treated this subject in its proper place and conclusively proved there that there is no offering to the dead forefathers or Manes in the Vedas. The reader will find there all the Mantras quoted from the Rigveda, Yajurveda and Atharvaveda.

In the same way, it is asserted that there is animal and human sacrifice in the Vedas, but these ordinances, they say, were for the past ages and not for the Kali age. One writer goes so far as to assert that in this age the slaughter of animals in sacrifices is not ordained but this meritorious work can be performed by throwing the goats

of pounded rice or of wheat flour into the sacrificial fire and to confirm his position he quotes the verse of the Yajurveda, Chapter 3, Mantra 59.

भेषजमसि भेषजं गवेऽश्वाय पुरुषाय भेषजम् ।
सुखं मेषाय मेष्यै ॥

But Mahidhara and Uwwata who believed in the *real* sacrifice or slaughter of animals in sacrifices explain the verse as follows : -

अनेन मंत्रेण गृहपशूनां क्षेमप्राप्तिर्भवति and say this verse is a prayer for the protection or preservation of domestic animals—cows, horses, rams, ewes, etc. Hence the present writers are not only against the Angas and Upangas of the Vedas, but also against Mahidhara, etc. We have treated this subject *in extenso* in its appropriate place and have demonstrated there conclusively that there is no animal or human sacrifice in the Vedas.

There are many technical words which have given rise to discussions of vital importance in theology.

The word Deva (देव) means God. That is its principal meaning. In its secondary sense it also means the elemental deities, as the Sun, the Moon, etc., and a learned or wise man.

In एषो ह देवाः प्रदिशोऽनुसर्वाः.....(य० वे० ३२, ४), the word Deva means God :

In यत्पुरुषेण हविषा यज्ञं देवा अतन्वत (अथ० वे० ७, १, ४), it means learned men :

In the Yajurveda 3, 40, it means the senses :

In देवा दीव्यन्तीति देवा यजमानाः, the Devas mean sacrificers. (Sayanacharya) :

In नैतां विदुः पितरो नोत देवाः (अथ० वे० १८, ७, १२), the Devas mean learned men ; See also Sayana " देवास्त्रयस्त्रिंशत् देवव्यतिरिक्ता अन्ये देवा न विदुः":

In मातृदेवो भव पितृदेवो भव (Upanishad), it means father or mother:

In द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एवच, (गीता, १६, ६), it means men.

A meaning must be assigned to it according to its context in a Mantra or a sentence. See the Nirukta, Daiwata Kanda, the Shatapatha Brahmana विद्वाꣳसोहि देवाः and so forth.

Hence the present writers contradict not only the Angas and the Upangas, but also Sayana, in asserting that the word Devas mean some extraordinary or supernatural (अलौकिक) beings; as in the Devasurasangrama देवासुरसंग्राम), they say, देव means the gods, Indra, etc. Let us examine what is the real meaning of Devasurasangrama. See the Nirukta 3, 8; and 10, 34; and the Shatapatha Brahmana, 13, 3, 9, 1; 11, 1, 6, (7—12); 1, 7, 5, 22; 14, 3, 4, (1—4); 10, 5, 6, 20; 6, 2, 3, 15; 6, 6, 4, 6; 3, 7, 6, 10; and 1, 1, 1, (4—7); where the words Deva and Asura are plainly explained. It is all figurative language. The present writers following the Puranas take these descriptions in a literal sense. The myth of Vritrasura (वृत्रासुर) also is a देवासुरसंग्राम (Devasurasangrama.)

For the same reason, the word Pishacha (पिशाच) is not a miraculous or supernatural being. See the Atharvaveda, 8, 3, 6, 13 and 8, 3, 6, 23.

य आत्मानमतिमात्रमꣳस आधाय बिभ्रति ।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय ॥
य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।
गर्भान् खादन्ति केराव स्तानितो नाशयामसि ॥

All those who on their shoulders bear a head of monstrous magnitude, who pierce the women's loins with pain,—those *demons*, Indra! drive away! Those who eat flesh uncooked, and those who eat the bleeding flesh of

men. Feeders on babes unborn, long-haired, far from this place we banish these.

Thus there is a vast difference between the Vaidica terminology and the meaning assigned to the words, Deva, Pishacha, etc., by the present writers who go against even Sayana, etc., on whom they entirely rely and in whom they have implicit faith as their infallible guides for the interpretation and explanation of the Mantras of the Vedas.

The next, most important and intricate word is *Purana*. In Arsha (composed by the ancient sages) literature that word is used for the Brahmana treatises and not for the modern Puranas, as, Bhagawata, etc., because they had not their birth and existence in those days. Let us criticise the quotations and citations which the present writers produce in support of the Bhagawata, etc., being Puranas classed with the Brahmana Granthas.

इतिहासपुराणङ्गाथा नाराशंस्यः स एवं विद्याननुशासनानि विद्या वाकोवाक्य मितिहासपुराणं गाथा नाराशंसीरित्यहरहः स्वाध्यायमधीते इत्यादि ॥ शत० ब्रा० अ० ११, प्रपा० ३ ॥

Itihasa, Purana, Gatha and Narashansi are the names of books recording the lives of men. They, Vakovakya (the dialectics), etc., should be studied daily. This sentence, by no means, points out that the word Purana is used here for Bhagawata, etc. On the contrary, it proves that it is used for the Brahmana treatises. The sentence "**क्षीरौदनमांसौदनाभ्यां हवा एव देवांस्तर्पयति एवं विद्वान् वाकोवाक्य-मितिहासः पुराणमित्यहरहः स्वाध्यायमधीते त एनं तृप्तास्तर्पयन्ति सर्वैः कामः सर्वैर्भोगैः**" ॥ शत० ब्रा० quoted by the present writers in support of their view is, most probably, a mere interpolation in the body of the work, as it is plain from the general tenor of the Brahmana Granthas.

Further, the present writers quote अरेऽस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं ॥ श० ब्रा० प्रपा० ४, ब्रा० ४ in support of their view.

The word Purana here also is used for the Brahmana treatises, not for Bhagawata, etc.

Again, they quote

स होवाच ऋग्वेदं भगवो ध्येमि यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहास पुराणं पंचमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेव जन विद्यामेतद्भगवोऽध्येमि ; छां प्र० ७ ॥ in support of Bhagawata, etc., being Puranas with the Brahmana Granthas. Here also the word Purana denotes a branch of learning, not the Bhagawata Purana, etc. In the Chhandogya Upanishad, the word Manu Smriti occurs, but there is no trace of the eighteen Puranas in it, which proves that they are modern writings and compositions. Here compare the Translation with notes of the above extract by Dr. R. L. Mitra, Chhandogya Upanishad, 7, 1.

Purana, Kalpa, Gatha and Narashansi are synonymous terms.

In the Atharvaveda, 15, 1, 6, (11—12), the word Purana is not used for the modern Puranas, but it denotes a branch of learning. The words, Itihasa, Purana, Gatha, and Narashansi in the above verses are general, not specific denoting any particular or individual Brahmana treatise, etc. Moreover, the words Brahmana, etc., in the sentence एवमिमे सर्वे वेदा निर्मिताः सकल्पाः सब्राह्मणाः सरहस्याः सोपनिषत्काः सेतिहासाः साम्वाख्याताः सपुराणाः सस्वराः ससंस्काराः सनिरुक्काः सानुशासनाः सानुमार्जनाः स वाकोवाक्यास्तेषां यज्ञमभिपद्यमानानां क्रियते नामधेयं यज्ञ इत्येवाचक्षते ॥ (Gopatha Brahmana 2nd, Prapathaka 10,) denote not any particular Brahmana, etc, but Brahmanas, etc., in general, the different branches of learning. The following quotation from the Mahabharata शा० प० अ० ३१८ । १६ ततः शतपथं कृत्स्नं सरहस्यं ससंग्रहं चक्रे सपरिशेषश्च हर्षेण परमेण ह ।

"शतपथं चेदमपूर्वकृतं मया," etc., proves the particular Brahmanas, etc., not the words सब्रह्मणा: etc., in the above quotation of the Gopatha Brahmana. Mark the word Savakovakya there carefully.

Thus we have proved that the word *Purana* in the Vedopanishads and the Arsha literature is used for the Brahmana treatises, not for the modern Puranas, Bhagawata, etc. Most of these Puranas are of very recent origin and date. Some of them were composed during the Muhammadan rule and sway in India. Swami Shankaracharya never names the Bhagawata Purana in his great commentaries, Shariraka Bhashya, etc. Gradually we shall show that there is a gulf of difference between the religious and social institutions of the ancient Aryas (ordained in the Vedas) and those of their modern descendants, the so-called Hindus (recorded in the Puranas). Here we are concerned only with critical examination of ancient, medieval and modern treatises and books.

The word Bhuta भूत also has given free scope to much haranguing disputes and discussions. Not only Sayana and Mahidhara but some European scholars also say that the fourth Veda, the Atharvaveda, is full of charms to cure diseases, charms with amulets, charms against demons, etc. It is replete with descriptions of Bhuta, Preta, Rakshasa, Pishach, etc. We have already described what are the Rakshasas and Pishachas in the Vedas.

Now let us see what are the real Bhutas and Pretas.

गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन् ।
प्रेतहारैः समं तत्र दशरात्रेण शुद्ध्यति ॥ मनुस्मृतिः ॥

where a dead body or corpse is called Preta (departed or dead) and when it is cremated it is called Bhuta (past.) In the Chhandogya Upanishad, 7, 1, Bhuta means elements and Bhuta Vidya भूतविद्या is the science of elements,

physics. There is no trace or mention of imaginary ghosts and goblins in the Vedas. See the Chapter on Witchcraft, etc.

The following words may be noticed with others—Tirtha, Shraddha, Yajna, Rudra, Vishnu, Devayana, etc. We have already said something about Tirtha, Shraddha, etc., let us see what are Devayana (देवयान) and Pitriyana (पितृयाण) in the Vedas.

द्वे सृती अश्रृणवम्पितृणामहन्देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरंमातरंच ॥
य० वे० १९, ४७ ॥

This verse plainly describes what are the Devayana and Pitriyana, otherwise called Jnanamarga and Karmamarga. See the Gita, 8, (26—27) and the comments of Shankara Swami on them. There they are named Shukla and Krishna paths. Compare them with the Pauranica paths. Thus the critic will see that there is a vast difference in the use of certain words of the Vaidica terminology and of the Pauranica phraseology. We have given here only a few words as samples. The reader will notice a great number of them as he proceeds further.

Conclusion.

The principal points to be brought to the notice of the critic in this chapter are:—

(1) A deep and thorough study of the commentaries of Sayana, Mahidhara and Uwwata.

(2) A comparison of them with the comments of the sages of yore as given in their grand works called Angas and Upangas.

(3) Each and every topic should be taken *seriatim* and should be studied with the help of the Angas and Upangas and then compared with the glosses of Sayana, etc

(4) A Mantra or Mantras ordaining or prohibiting a thing should be deciphered with the help of the ancient comments, and then compared with the modern commentaries of Sayana, etc., and the explanations given by some of the present writers and preachers.

5. Lastly, the translations, if any, of the Vedas, Angas, Upangas, etc., should be compared with them.

The chief subjects to be studied in connection with this chapter are Shraddha, animal sacrifice, whether the Brahmanas are Vedas, Transmigration of Soul, with criticisms on the opinions of Professor Max Müller regarding the doctrine in the Vedas, Absolution, Idol-worship, Incarnation, Tirtha, Magic or Witchcraft, etc. In this chapter, we as critics only have noticed, in brief, the above topics and they are treated fully in their proper places.

There are certain technical words in theology which have given free scope to much discussion and prolonged controversies. Some of them are Shraddha, Yajna, Tirtha, Deva, Pishacha, Bhuta and Purana. The critic should be very careful in noting the difference in the use of these words in accordance with the Vaidica terminology and the Pauranica phrascology. There is a vast difference between the two uses of such words in the Vedas and in the Puranas and in accordance with the Vaidica Siddhanta and according to the Pauranica belief.

Almost all the Sanskrita scholars of West and most of the Eastern Sanskrita scholars have based their translations of the Vedas on the commentaries of Sayana and Mahidhara. With regard to Sayana's qualifications as an interpreter of the Veda, there was, and there is a conflict of opinion among European and American scholars. We have repeatedly said above and shall have occasion to prove that the commentary of Sayana is tinged with

Pauranica ideas and beliefs and that of Mahidhara is replete with Vamamargica tenets found in the Tantrica works. We have also shown above that philology alone is not a sufficient and safe guide in deciphering the Vaidica Mantras. A real and true student of the Veda must seek the help and refuge of Panini, Yaska, etc., and study their works to understand and construe properly the Vaidica verses. The critic is sure to find each and every ordinance of the Veda explained in the Angas and Upangas of the Vedas.

Some of the Western Sanskrita scholars have busily engaged themselves in deciphering the hymns of the Vedas which sometimes they call the darkest oracles. From the time of Colebrooke upto date they have done something in that direction; but in the explanation of the Veda complete success, if ever attainable, can be attained only by the labours of generations of scholars. The only key is resorting to proper Gurus well-versed in the Angas and Upangas. A thorough or partial study of a European language or an Indian Vernacular, and knowledge of comparative philology and a mere smattering of modern Grammars, Lexicons, etc., will not do. In most cases, instead of being a proper guide, they will mislead the Vaidica student, as they have already done even such scholars as Professor Max Muller and others. Here and there we have, through the help of the sages of yore, rectified some of their palpable mistakes; but we must wait for some time to draw their proper attention to such subjects, as the age of the Vedas, theology of the Vedas, the Karmica Law, the doctrine of metempsychosis and absolution in them, the scientific theory of transformation and the other subjects of a similar nature requiring much labour and patience in their study and investigation. Being a chapter on critical examination, we have, very briefly, surveyed and examined some of the most important

points and we hope to canvass each and every topic as we proceed in our work. It is not our intention to thrust forcibly any religious or social subject, belief or opinion upon the mind of the reader as mere dogmas, but to prove each and every topic conclusively fair and relevent criticisms are invited. In the end, we should be very careful and wary of the old warning and exhortation :—

"To philosophise seriously and to good effect we must give up all prejudice, pride and sloth."

N.B.—Most of the European and American scholars have literally followed the commentaries of Sayana and Mahidhara and translated the Vedas accordingly. There has arisen a modern school of interpreters who stand midway Sayana and the sages of yore. Most of them translate the Vedas on the basis of modern science of philology. The Europeans and Americans have undertaken the arduous task of interpreting and translating the Vedas on their shoulders, but as long as they do not adopt the scheme and method proposed by us, there is no probability and possibility of arriving at truth. This is one of the defects in them. The other mistake committed is that most of them do not seem to study the Vedas with the Gurus versed in the Angas and Upangas. Modern Grammars, modern Lexicons, modern works and commentaries of the Purva Mimansa and the Uttara Mimansa are not sufficient for the right interpretation and true meaning of the Vedas. They should study Panini, Patanjali, Yaska, Jaimini, Vyasa, etc., with proper Gurus. The greatest drawback on their part is their want of practical Karma Kanda and Upasana Kanda. They never practise the Sandhya and they never perform Agnihotra daily twice. They have done something and they are good beginners. But only proper method and proper Gurus are wanted for their guide and for complete success. The

Indians have left the study of the Vedas out of their curriculum of studies.

May God lead us from unreal to real; from darkness to light, and from death to immortality ?

Let the chapter end with the happy prayer to the just and merciful God. Atharvaveda, 19, 9, 14.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवा शान्तिः शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः सर्वं शान्तिभिः शमयामोहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः ॥

तैतिरीय आरण्यके नवमप्रपाठके प्रथमानुवाके ॥

ओ३म् सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै ॥ तेजस्विनावधीतमस्तु । माविद्विषावहै । ओ३म् शान्तिः शान्तिः शान्तिः ॥

CHAPTER VI.

Karma Kanda.

The Mritakapitrishraddha.

IT is not at all possible to do justice to all the most important topics and questions connected with the stud of Karma Kanda which is absolutely necessary to a student of religion within a limited space of a few pages. We shall, however, slightly touch upon all the important points and try to put them in a nutshell for the edification of the general reader. The two most important points, the most hotly contested questions of the day—the oblation to the manes and the animal and human sacrifices—we shall treat *in extenso*. Our authorities and quotations, as usual, will be from the Vedas, Brahmanas, including the Shrauta Sutras, Upanishads and the Darshanas, especially the Purva Mimansa of the sage Jaimini. A translation of some of the important passages will be useful to the English reader. A list of principal topics may serve as an index in the very beginning. New and Full moon sacrifices, Pindapitriyajna or obsequial offerings to ancestral manes, Agnihotra or morning and evening milk-oblations, Four-monthly sacrifices, Soma sacrifice, the Vajapeya or Draught of strength, the Rajasuya or king's inauguration, the Sautramani or a means of obtaining general eminence, the Ashwamedha or Horse sacrifice, the Purushamedha or human sacrifice and the Sarvamedha or sacrifice for universal success and prosperity. This is the English translation of दर्शपूर्णमास, पिंडपितृयज्ञ, अग्निहोत्र, चातुर्मास्य, अग्निष्टोम, वाजपेय, राजसूय, सौत्रामणि, अश्वमेध and सर्वमेध by Professor Max Muller, Mr. Griffith and the other

Sanskrita scholars, according to the commentaries of Mahidhara, Sayana, etc. The five great sacrifices (Pancha Mahayajnas **पंचमहायज्ञ**), Brahmayajna or the study of the Vedas with the Angas including Sandhyavandana (**संध्यावंदन**), Agnihotra or burnt offerings, Pitriyajna or parent sacrifices, Balivaishwadeva (**बलिवैश्वदेव**) or feeding poor men and animals and Atithiyajna (**अतिथियज्ञ**) or hospitality are mentioned below. The Sandhyavandana is described below in detail, the remaining sacrifices we will describe in brief in their proper places. See the Chapter on the Meditation of God. It may be remarked *en passant* that the word Yajna, which is translated by *sacrifice*, does not mean slaughter as will be apparent from the description and the *modus operandi* of the five sacrifices, etc. It simply means worship or honour from the Sanskrita root Yaj (**यज्**) to worship or honour. The following are the sixteen purificatory rites :—(1) **गर्भाधान**, Garbhadhana, the purificatory ceremony performed after menstruation to ensure or facilitate conception ; (2) **पुंसवन**, Punsavana, a ceremony performed on a woman's perceiving the first signs of a living conception with the view to the birth of a son; (3) **सीमन्तोन्नयन**, Seemantonnayana, the purificatory rite observed by women in the fourth, sixth or eighth month of their pregnancy; (4) **जातकर्म**, Jatakarma, the ceremony performed at the birth of a child; (5) **नामकरण**, Namakarana, the ceremony of naming a child after birth ; (6) **निष्क्रमण**, Nishkramana, the rite performed to take out the child for the first time in the fourth month of its age ; (7) **अन्नप्राशन**, Annaprashana, the ceremony of giving a new-born child food for the first time in the fifth, sixth or eighth month; (8) **चूडाकर्म**, Chudakarma, the ceremony of tonsure; (9) **कर्णवेध**, Karnavedha, the ceremony of piercing the ears to put earnings on; (10) **उपनयन**, Upanayana, the ceremony of the investiture with the sacred thread when the child begins to read the Vedas,

especially the Guru Mantra; (11) समावर्त्तन, Samavartana, the ceremony of a pupil returning home after finishing his course of holy study; (12) विवाह, Vivaha, marriage ceremony; (13) गृहाश्रम, Grihashrama, becoming a householder; (14) वानप्रस्थ, Vanaprastha, becoming an anchorite or hermit; (15) सन्न्यास, Sannyasa, renunciation of the world; and (16) अन्त्येष्टिकर्म, Antyeshtikarma, funeral ceremony.

The object of certain rites is some definite temporal advantage, of others, benefit in another world. (See the Purva Mimansa on it.) An action is performed with desire to enjoy its fruit, a course is adopted with desire to obtain its results. To every cause is bound its effect, to every action its fruit and desire is the cord that links them together, the thread that runs between. The action ceases yet the consequence does not immediately ensue. The invisible or spiritual operation of an act of merit or the unseen virtues is termed *Apurva* in Purva Mimansa. It is a relation super-imposed not before possessed. The binding force of action lies not in action itself but in desire and attachment. Nothing can touch us that we have not wrought, nothing can injure us that we have not merited. Belief in Karma and its fruit make the life pure, strong, serene and glad.

But what is Karma? It means the collective aggregate of works a person performs in his journey through life. The good and bad are included, his thoughts come under this category too; and they are motives and as such are potential influencing him to do this or that and subjecting him accordingly. With such a wide range it is natural to expect them severally grouped, divided and sub-divided into classes, or so to speak genera and species. There are three varieties of works—(1) accumulated, (2) fructescent and (3) current or as they are called in Sanskrita, Sanchita, Prarabdha and Kriyamana. Accumulated

works are those which have been done in a previous objective existence but which have not yet borne fruit: the result of present life is due to "Fructescent" and thus they have begun to bear fruit; while the current denote the actions which we are performing in our present existence. They will bear fruit hereafter and determine the future life. The apparent inequality is accountable on the basis of the Karmica Law, for the present life being a scene of fruition for the fructescent works, a person has to reap what he has sown in a prior life. If that were not so we would have seen the lot of humanity to be everywhere alike. In other words, if actions are destroyed and leave no fruit (Kritanasha कृतनाश) or if that other consideration of accident and a result of what has not been done (Akritaprapti अकृतप्राप्ति) were to hold good, there will be an immense sacrifice of justice and the good, indifferent and bad will have for their share the same equality of happiness and not what rules at present The result of Karma is inevitable, it knows of no exceptions All are equally influended by it and a Deva (a learned or a wise man) as certainly pays his tribute as any ordinary individual. The idea of Karma is ingrained in the Aryan mind and therefore finds expression in all the systems of philosophy and the other sacred writings. It extends not only to deeds but to every thought and word through all ages. All works good or bad, all must bear and do bear fruit is a sentiment never doubted by an Aryan whether to-day or millions of years ago.

Of the five great sacrifices or duties that an Aryan is ordained to perform every day, Sandhya or meditation, the Brahma Yajna, will be described in detail. Now let us proceed to describe nature sacrifice or Agnihotra. It is thus performed morning and evening:—

Dry wood chopped into small sticks free from worms and filth, should be so laid upon the clean ground or in a

pan of iron or copper like a hearth, as to form a pile and then be lighted to make a clean fire, when ablaze, the sacrificial things should be thrown either with hands or with spoons accompanied by chanting the Vaidica verses given below and pronouncing the word *Swaha* loudly at the end of each verse. The substances to be burnt should possess the qualities of odour, nutrition, sweetness and curativeness. They are mixed with a quantity of ghee or clarified butter triturated with a pinch of saffron. (1) Of odoriferous things, agar, tagar, ashwagandha, balchharh, chhail chhabela, jatamasi or spikenard, sandal, camphor, etc.; (2) of nutritive things, barley, sesame, wheat, or grains, etc.; (3) of sweet things, sugar, molasses and sweet fruits such as raisin, cocoa, almonds, dates, pistachio, etc.; (4) of curative medicines, giloi, amaltash, chiraita, sarsaparilla, etc.; when triturated, (they) are mixed with a quantity of ghee or clarified butter prepared as above. Their quantities depend upon the wish or means of the sacrificer. A person alone or both the husband and wife can throw offerings into the fire. The following are the Vaidica verses that should be pronounced before the offerings are thrown into the fire:—Some persons perform this sacrifice only in the morning and so offer with all the verses. If any quantity of ingredients of the oblation is left out, the Gayatri verse should be repeated and offerings be made with the word *Swaha*. It is most probably intended to meet two ends, *viz.*, to purify the air and to perform it in the place of idolatry, of which there is no trace or mention in the Vedas. In dense population the air is soon spoiled by impurities cast out by both men and animals. If they be not removed in time, they spread diseases. Every Chemist knows that fire is the best purifier and disinfectant of the air. He has to analyse the different ingredients of the *Samagri* and to find out the properties of every ingredient. He has to

perform numerous experiments to discover and prove the efficacy of the special Yajnas.

This sacrifice (Agnihotra) sometimes precipitates rain, supplies gaseous food to plants, kills disease germs in the air, spread odour to refresh the brain, stimulates oxygen-laden air currents to rise up for purification. In ancient times such sacrifices were performed on larger scales, so the air, water and plants were kept in pure state, for the use of all animals, and thus afforded them a chance to enjoy their full life and eliminated the causes of disease and suffering.

Verses for morning sacrifice—

सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।

We offer to Him who is the soul of moveable and immoveable things, and who is the light of lights and life of all, so that this offering may be of service to all the creatures.

सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ।

We offer to Him who is the teacher of truth to learned people and who is the life of all.

ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ।

We offer to Him who is self-glorious and illuminer of the whole world.

सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या जुषाणः सूर्यो वेतु स्वाहा ॥
य० अ० ३, मं १० ॥

We offer to Him who is attended by the luminous suns, the human souls, and by life and love, so that He may endow us with virtuous qualities.

Verses for evening sacrifice—

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ।

We offer to God, omniscient, the giver of knowledge, the light of lights.

अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ।

We offer to God, the light of souls and the illuminer of all objects.

अग्नि ज्योंति ज्योतिरग्निः स्वाहा ।

We offer to God, Omniscient, etc. This Mantra should not be pronounced loud but only should be muttered in mind.

सजूर्देवेन सवित्रा सजूरात्र्येन्द्रवत्या । जुषाणो अग्निर्वेतु स्वाहा ॥
यजुर्वेद अध्याय ३, मं० १० ॥

We offer to the Ruler of the world who is attended by the glorious sun, moon, stars and night and who is love and the giver of salvation.

Verses common to both times—

ओं भूरग्नये प्राणाय स्वाहा ।

O God, we offer to Thee, who art our life, knowledge and motion.

ओं भुवर्वायवेऽपानाय स्वाहा ।

Oh God! we offer to Thee, who art holiness, power and space.

ओं स्वरादित्याय व्यानाय स्वाहा ।

O God! we offer to Thee, who art happiness, eternity and infinitude.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ।

O God! we offer to Thee, who art light and life.

ओं आपो ज्योतीरसोऽमृतं ब्रह्मभूर्भुवः स्वरों स्वाहा ।

O God! we offer to Thee, who art self-existent, light, essence, immortality, supreme being, life, holiness and happiness.

ओं सर्वं वै पूर्णꣳस्वाहा ।

O God! we offer to Thee, who art all in all.

Now let us quote our authorities on the use, etc., of Agnihotra, etc.

द्रव्यसंस्कारकर्मसु परार्थत्वात्फलश्रुतिरर्थवादः स्यात् ॥
पूर्वमीमांसा अ० ४, पा० ३, सू० १ ॥
यज्ञोऽपि तस्यै जनतायै कल्पते यत्रैवं विद्वान् होता भवति ॥
ऐ० ब्रा० पं० १, अ० २ ॥

अग्नेर्वै धूमो जायते धूमादभ्रमभ्राद् वृष्टिरग्नेर्वा एता जायन्ते तस्मादाह तपोजा इति ॥ शतपथ ब्रा० कां० ५, अ० ३ ॥

तस्माद्वा एतस्मादात्मनः आकाशः संभूतः आकाशाद्वायुः वायोरग्निः अग्नेरापः अद्भ्यः पृथिवी पृथिव्या ओषधयः ओषधिभ्योऽन्नं अन्नाद्रेतः रेतसः पुरुषः सवा एषः पुरुषोऽन्नरसमयः ॥
Ananda Valli, 1st Anuvaka.
स तपोऽतप्यत, etc. Bhrigu Valli, 2nd Anuvaka.
सायं सायं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधिवयं त्वेन्धानास्तन्वं पुषेम ॥
प्रातः प्रात गृहपतिर्नो अग्निः सायं सायं सौमनसस्य दाता ॥
वसोर्वसोर्वसुदान एधीन्धानास्त्वाशतंहिमा ऋधेम ॥
अथर्व० कां० १९, अनु० ७, मं० ३, ४ ॥

These are only a very few out of very numerous authorities on the point.

Bhuta Yajna.

अहंबलिमिते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशारिषाम ॥
अथर्व० कां० १९, अनु० ७, मं० ७ ॥

O God, those people who perform the sacrifice of Bali Vaishwadeva or feeding the helpless and the poor every day, become happy and delighted as a horse when grass is placed before it, by obtaining wealth and nutritive objects and pure desires. O God, may we never do works which are contrary to Thy commandments!

To perform this sacrifice, light a fire, offer into it as much of your saltless vegetarian daily food as you can take between your thumb and fingers after pronounc-

ing the following texts each before an oblation :—

ओमग्नये स्वाहा ।

O God, offering to Thee, the glorious.

ओं सोमाय स्वाहा ।

O God, offering to Thee, the benevolent.

ओमग्नीषोमाभ्यां स्वाहा ।

O God, offering to Thee, the glorious and the benevolent.

ओं विश्वेभ्यो देवेभ्यः स्वाहा ।

O God, offering to Thee, possessed of all qualities; or to all the learned people.

ओं धन्वन्तरये स्वाहा ।

O God, offering to Thee, curer of diseases.

ओं कुहवै स्वाहा ।

O God, offering to Thee, the life and death.

ओ मनुमत्यै स्वाहा ।

O God, offering to Thee, the learned intellect.

ओं प्रजापतये स्वाहा ।

O God, offering to Thee, Lord of hosts.

ओं सह द्यावापृथिवीभ्यां स्वाहा ।

O God, offering to Thee, who is attended by heaven and earth.

ओं स्विष्टकृते स्वाहा ।

O God, offering to Thee, the well-wisher of all.

After the performance of the sacrifice, the food may be given away with the formulas being recited at donation

ओं सानुगायेन्द्राय नमः ।

Salutation to God Almighty.

ओं सानुगाय यमाय नमः ।

Salutation to the Judge of all.

ओं सानुगाय वरुणाय नमः ।

Salutation to the Best.

ओ सानुगाय सोमाय नमः ।
Salutation to the Creator.

ओं मरुद्भ्यो नमः ।
Salutation to God, the upholder.

ओ मद्भ्यो नमः ।
Salutation to the All-pervading God.

ओं वनस्पतिभ्यो नमः ।
Salutation to the Lord of vegetable world.

ओं श्रियै नमः ।
Salutation to the Adorable.

ओं भद्रकाल्यै नमः ।
Salutation to the Benevolent.

ओं ब्रह्मपतये नमः ।
Salutation to the Lord of all.

ओं वास्तुपतये नमः ।
Salutation to the Asylum of all.

ओं विश्वेभ्यो देवेभ्यो नमः ।
Salutation to all the learned people.

ओं दिवाचारिभ्यो नमः ॥
Give food to the creatures of day.

ओं नक्तं चारिभ्यो भूतेभ्यो नमः ।
Give food to the creatures of night.

ओं सर्वात्मभूतये नमः ।
Salutation to God, the life of all.

ओं पितृभ्यः स्वधायिभ्यः स्वधा नमः ।
Salutation to parents and learned and pious persons.

शुनाञ्च पतितानाञ्च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकै निर्वपेद् भुवि ॥
मनु० अ० ३, श्लोक ९२ ॥

Food should be given to dogs, paupers, lepers, patients, birds and insects.

N. B.—Can mercy and charity go farther than this?

Nriyajna or hospitality.

Guests or Atithis अतिथि are those who are learned, benevolent, self-restrained, pious, veracious and whoever travel to preach.

The Atharva Veda says :—

तद्यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ॥ स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वावात्सीर्व्रत्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥

अथर्व० कां० १५, व० ११, अ० २, मं० १, २ ॥

When a guest or one whose time of arrival or departure is not appointed comes to a man's house, he should get up and saluting him with all love, provide him with the best seat. Then he should ask him : Tell me what you desire. After doing him service asked and after he is satisfied, he (the host) should ask him : O learned friend, where did you put up before your arrival here. Take this water. Give us advice that we may all become wise men. We shall do what is pleasing to you. Order us what object is liked by you. We shall do whatever you desire, so that you may be well satisfied. This service is described by Manu at a great length.

Thus the three of the five great duties are described. We shall proceed to describe, in detail, the fifth one, the Pitri Yajna. The first one will be described further on.)

Pitri Yajna

OR

Service of elders.

It is of two kinds—one is called the *Tarpana* and the other the *Shraddha*. That work which gives pleasure to learned people (gods), saints and parents is called *tarpana*. The service done to them with love is called the *Shradha*. This sacrifice or service or worship can only be done to the living, not to the dead, because it

cannot do any good to them: worshipping the dead will militate against the doctrine of transmigration or rebirth. Besides, it is not stated in the Vedas. The worship or honour done or shown to the living as ordained in the Vedas was, in process of time, done and shown also to the dead. There are full descriptions of the worship due to the forefathers in the Shrauta Sutras and Puranas. But it is not a Vaidica Siddhanta. The word Shraddha (श्राद्ध) does not occur in the Vedas. It is a word of more modern or recent origin. Three kinds of personages deserve this honour, namely, gods (devas), saints (rishis) and parents (pitaras) or ancestors. The following are the authorities for this kind of worship:—(तत्रदेवेषु प्रमाणम्)

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहिमा ॥

यजु० वे० १९, ३९ ॥

O God, Jatavedas purify me. Let learned people purify me. Let intellects together with the mind purify me. Let all the creatures purify me.

The Shatapatha Brahmana says:—

द्वयं वाऽइदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतं मनुष्या इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति ॥ ४ ॥ स वै सत्यमेव वदेत् । एतद्ध वै देवा व्रतं चरन्ति यत् सत्यं तस्मात्ते यशो यशो ह भवति य एवं विद्वांत्सत्यं वदति ॥ ५ ॥

शत० ब्रा० कां० १, अनु० १, ब्रा० १, कंडिका ४, ५ ॥

There are but two things and there is no third, *viz.*, truth and falsehood. Truth alone is represented by gods, falsehood by men. I may go to truth from falsehood. So he goes to gods by men, who speaks truth only. This vow, which is truth, is practised by gods. Hence their glory. Glory obtain the learned people who speak the truth.

विद्वाꣳसोहि देवाः ॥ श० कां० ३, अ० ७, ब्रा० ६, कं० १० ॥

The learned people are the *devas*. Hence the peculiar qualification of the learned or wise is truth and the characteristic of the ordinary people is falsehood.

अथ ऋषिप्रमाणम् ॥

अथ यदेवानुब्रुवीत । तेनर्षिभ्य ऋणं जायते तद्भ्येभ्य एतत् करोत्यृषीणां निधिर्गोप इति ह्यनूचानमाहुः ॥

श० कां० १, अ० ७, ब्रा० ५, कं० ३ ॥

Now, a debt of rishis (seers) is contracted by what is learnt from them on or about the Vedas. Therefore people call that teacher (anúchana) the guardian of rishis (seers) who teaches the Vedas to others.

अथार्षेयं प्रवृणीते । ऋषिभ्यश्चैनमेतद्देवेभ्यश्च निवेदयत्ययं महावीर्यो यो यज्ञं प्रापादिति तस्मादार्षेयं प्रवृणीते ।

श० कां० १, अ० ४, ब्रा० ४, कं ३ ॥

Teaching what is learnt from the Vedas is called the work of rishis (revealers, seers or interpreters of the Vedas.) Whoever does these great teachers or masters any service by teaching the same to others becomes learned and is called rishi. So teaching is called the rishi's work.

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः । तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ य० वे० अ० ३१, मं० ९ ॥

Its translation into English is given in the Purusha Sukta.

अथ पितृषु प्रमाणम् ॥

ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिसृतम् ।
स्वधास्थ तर्पयत मे पितॄन् ॥ य० वे० २ । ३४ ॥

Gratify my parents. Their food consists of pure, refreshing water, nectareous beverages, clarified butter, milk, honey and ripe fruits.

Manu says—

वसून् वदन्ति वै पितॄन् रुद्रांश्चैव पितामहान् ।
प्रपितामहांश्चादित्यान् श्रुतिरेषा सनातनी ॥ मनु० ३, २८४ ॥

The eternal Veda declares that Vasus are called Pitris or ancestors; Rudras Pitamahas or Grandfathers; Adityas Prapitamahas or great grandfathers.

Pitris are **सोमसद:** pious people, **अग्निष्वात्ता:** God-fearing persons, **बर्हिषद:** virtuous people, **सोमपा:** medical men, **हविर्भुज:** gleaned grain eaters, **आज्यपा:** traders, **सुकालिन:** benevolent persons and **यमराजा:** judges.

It will be appropriate here to discuss the meaning of the words, *pitra, yama,* etc., in connection with the Pitri Yajna, etc., according to the Vedas and the Nirukta, Puranas, etc.

The word Pitra generally means one who begets or imparts knowledge, as says the sage Manu.

वेदप्रदानादाचार्यं पितरं परिचक्षते ।

The tutor (in a Gurukula) is called a pitra (**पितृ**), because he imparts knowledge of the Vedas. Hence uncle, grandfather, etc., also are termed Pitra.

See also the Nirukta 4, 21.

द्यौर्मे पिता जनिता नाभिरत्र इत्यादि, पिता पाता वा पालयिता वा ॥

See the **ऋ० वे० १, १६४, ३३ ॥**

Now the question arises whether the word pitra (**पितृ**), as far as the Shraddha goes, stands for a dead parent, etc., or for a living one. Those who believe in the doctrine of the oblation to the manes assert that the word pitra stands for a dead parent, etc., though there is no such word (living) in the Mantra Sanhitas as an adjunct to it (pitra).

The following Mantras will fully decide the point.

मानोवधी: पितरं मोत मातरम् ॥ य० वे० १६, १५ ॥

Do not kill our father or mother, where pitra or matra plainly means a living one, though there is no such word as *living* there.

Again, **मा नं स्तोके तनये मान आयुषि मा नो गोषु मा नो अश्वेषु रीरिष: ॥ य० वे० १६, १६ ॥** where progeny, cows,

steeds or horses mean the living ones; (cf. the Rig Veda, I, 114, 7—8).

Again, यजमानस्य पशून् पाहि ॥ य० वे० १, १ ॥ where by the word "cattle" is meant the living ones;

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥ अथर्व० १९, ७, ६२, १ ॥

Make me dear to the learned or wise and to the kings. Have an eye on or favour the good conduct of all, whether an Arya or a Shudra. It refers to the living ones, not to the dead. All the ordinances of the Vedas are of such a nature. Though there is no such word as "living" in them, but by applying संभवाऽसंभवयोः संभवे कार्यसंप्रत्ययः, *i. e.*, when there are two things, one possible and the other impossible, the thing possible must be accepted, we come to the right conclusion. The parents or other elders who are present or possible (living), should be respected or worshipped, not the dead ones.

Let us now proceed to the Nighantu and the Nirukta for the other meaning of the word pitra.

मरुतः । रुद्राः । ऋभवः । अङ्गिरसः । पितरः । अथर्वाणः । भृगवः । आप्त्याः । निघ० ५, ५ ॥

All these padas or words are explained in the Nirukta under the heading अथातो मध्यस्थाना देवगणाः where all these above words mean a kind of air; and as the word pitra (पितृ) is included in the list, it means air there. (See the Nirukta, Chapter 11 pada the second for the explanation of the words मरुत, रुद्र, etc., and the authorities quoted from the Vedas.) See also शत० ब्रा० कां० १४, अ० ६, ब्रा० ७ ॥ स होवाच इत्यादि ॥ पितरो व्याख्याताः । तेषा मेषा भवति

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥
ऋ० वे० १०, १५, १ ॥

उदीरतामवर उदीरतां पर उदीरतां मध्यमाः पितरः सोम्याः सोमसंपादिनस्तेऽसुं ये प्राणमन्वीयुरवृका अनमित्राः सत्यश्रा वा यज्ञश्रा वा तेन आगच्छन्तु पितरो ह्वानेषु । माध्यमिको यम इत्याहुस्तस्मान्माध्यमिकान् पितॄन् मन्यन्ते । निरु० ११, १८ ॥

Let the nourishing air be protector in our sacrifices—the air by name pitra which is near and distant and which is in the middle, which causes growth of the Soma plant, with its power, which accompanies the vital (prana) Vayu, which does not destroy anything and which recognizes the sacrifice (*i. e.*, the sacrifice is favourable to it). Here it is plainly stated that "Pitra" means *air*. That air becomes of two sorts on account of the influence of the Sun, Moon, etc., on it, or rather it possesses two distinct opposite properties—one of conjunction (promoting growth, etc.), the other of dissolution or decomposition (making old, etc.) The first one is called pitra (from pá to protect) and the second is called *deva*. The author of the Nirukta proceeds and says that Angiras, Bhrigu, Atharvan, Pitra, etc., are the names of the same substance. See the Nirukta, 11, 19; where it quotes Rigveda in support of it.

अंगिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥
ऋ० वे० १०, १४, ६ ॥
अंगिरसो नः पितरो.....
मनसि स्यामेति ॥ See Nirukta, 11, 19.

In the same way, the word Yama means *Vayu*. See the Nirukta, 10, 19, and the commentary of Devaraja Yajwan on it.

यमः मध्यस्थानो वायुः ।
यमो गच्छतीति सतः निरुक्ते १०, १९ ॥

The Yama (Vayu) takes the individual souls after leaving their bodies to other bodies. This Yama (Vayu)

is described by Yaska Muni and he quotes his authority from Rig Veda, 10, Sukta 14, Mantra 1.

परेयिवाँसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतं सङ्गमनं जनानां यमं राजानं हविषा दुवस्य ॥

At the time of funeral ceremony the above Mantras are recited to show that the offerings in the sacrifice make the air pure. See also the Yajurveda, 1, 2.

मातरिश्वनो घर्मोऽसि—the sacrifice purifies the Mata-rashwin Vayu. The other meanings of Yama are :—

शकेम वाजिनो यमम् ॥ ऋ० वे० मं० २, सू० ५, मं० १ ॥

Here Yama means God.

यमः सूयमानो विष्णुः सम्भ्रियमाणो वायुः पूयमानः ॥

य० वे० ८, ५७ ॥

Here Yama means air, lightning or sun.

वाजिनं यमम् ॥ ऋ० वे० मं० ८, सू० २४, मं० २२ ॥

Here Yama means air (the fleeting one or the courser.)

मातरिश्वानमाहुः ॥ ऋ० वे० मं० १, सू० १६, मं० ४६ ॥

Here it means God.

षळिद्यमा ऋषयो देवजा इति ॥ ऋ० वे० १, १६४, १५ ॥

The six seasons also are called Yama. The changes in seasons depend upon air (or its heat and cold). Hence the Rigveda says:—

यमाय सोमं सुनुत यमाय जुहुता हविः ।

यम ह यज्ञो गच्छत्यग्निदूतोऽरङ्कृतः ॥

ऋ० वे० मं० १०, १४, १३ ॥

Extract the Soma juice for the Yama Vayu. Offer the havya to Yama. The properly performed sacrifice (offering) goes to Yama, etc.

NOTE.—For havya and kavya see the Yayurveda, 2, 29.

अग्नये कव्यवाहनाय स्वाहा।

सोमाय पितृमते स्वाहा ॥

Let us proceed to examine the Pauranica Yama.

त्रिंशद्योजनदीर्घाङ्गो वापीसदृशलोचनः.....

.....भ्रुकुटीकुटिलाननः ॥

Padmapurana Kriyayogasara, Chapter 22. (See the full description in conclusion). He is 240 miles in length, having eyes as great as wells, etc.

Thus the reader will mark the difference between the Vedas and the Puranas on Yama, Pitra, etc. The Vaidica Yama is air, elemental deity, etc., and the Pauranica Yama is an embodied giant. The Vaidica pitras are air, rays of the moon, etc., living elders, etc. The Pauranica pitras are dead forefathers (Lares and Manes).

According to Mahidhara, the following are the texts for the Pindapitri Yajna. See Yajurveda Chapter II, verses 29—34. We shall translate the verses according to the Shatapatha Brahmana, etc., and the commentary of Mahidhara and then compare the two translations and see whether this sacrifice is intended for the living parents, etc., or the offerings are meant to be made for the dead ones (termed Lares and Manes in mythology). We shall also point out how much is extraneous or additional to the original Mantras in the Brahmanas and Shrauta Sutras of Katyayana. Finally we shall quote from the Purva Mimansa of Jaimini and decide the point once for all.

The word *Yajna* is translated by *sacrifice*. It is derived from the Sanskrita root Yaj (यज्) to worship

and means honour or worship. According to Mahidhara Pindapitriyajna is the monthly ancestral sacrifice or offering of obsequial cakes to the Fathers or Manes as p art of the New and Full moon sacrifices (Darshapurnamasa).

अग्नेय कव्यवाहनाय स्वाहा सोमाय पितृमते स्वाहा।

अपहता असुरा रक्षाꣳसि वेदिषदः ॥ २९ ॥

Mr. Griffith translates the verse according to the commentary of Mahidhara as follows:—

To Agni Hail! who bears gifts to sages. To Soma Hail! accompanied by fathers. Expelled are Asuras and fiends who sat upon the covering grass. Sages is a special class of Manes. Part of the oblation is presented to Agni as the general receiver of all sacrificial offerings. Soma is especially connected with the Fathers (manes.) *Expelled*.—He draws a line of demarcation from North to South (This has nothing to do with the Original). Mark it. According to the Vaidica Siddhanta it means:—God instructs or ordains:—The offerings (Kavya) should be made to Agni that takes them to the *Pitris*. Offerings should be made to the moon possessed of *pitris*. Let the Asuras (destroyers of life) and Rakshasas (the wicked and injurious beings and substances), the dwellers of this earth, be expelled.

This is the literal sense of the verse in Karma Kanda and without any forced application. The offerings thrown into fire remove or destroy all sorts of vermins and diseases and thus support and prolong the life of animals in general. The moon (its motion and rays) is the cause of the seasons (pitras). The changes of seasons depend on the air (pitra.) Hence the moon, air and seasons are closely connected with each other. Thus Agni and the moon (or the moon plant) possessing certain qualities are beneficial to this our earth. In Vedishadah,

the word *vedi* means the earth. For the meaning of the word *Vedi* see the Shatapatha Brahmana, 1, 2, 3, 7. The Asuras and Rakshasas are the various diseases and injurious animals or beings. The word pitra means seasons. See Shatapatha Brahmana, 2, 4, 2, 24. This Mantra is explained in 2, 3, 4, 12—13 of the Shatapatha Brahmana. See Infra. The words kavya and havya are the names of offerings and they are explained above. The following Mantras may be quoted from the Yajurveda to show that the seasons are connected with Soma (the moon). See 14, 6; 14, 15 and 16 and 14, 27. See Sushruta, Chapter 29 on it. The Soma plant also is connected with the moon. सर्वेषामेव..... पंचदशच्छदः ॥ Sushruta, 20—21, (Chapter 29.)

ये रूपाणि प्रतिमुञ्चमाना असुरा सन्तः स्वधया चरन्ति ।

परापुरो निपुरो ये भरन्त्यग्निष्टाँल्लोकात्प्रणुदात्यस्मात् ॥ ३० ॥

Translation into English according to the commentary of Mahidhara.

The Asuras, attracted by oblation, who roam at will assuming varied figures, from this our world may Agni drive them, whether they clothe themselves in large or little bodies.

He lays down a firebrand to keep the fiends at a distance (this is not in the original verse), Varied figures: even the forms of departed ancestors (forced explanation and quite extraneous to the Original text).

The translation and explanation according to the Vaidica Siddhanta is as follows:—

The fire removes or destroys from this earth (the place of sacrifice) the injurious vermins, etc., which assume and transform varied forms and figures, deformed, stinking, despicable and invisible or visible and move (free) in air, living on Swadha or Anna (अन्न) (something eatable).

Swadha means *anna* or food. See the Nighantu, 2, 7.

The words Asura and Rakshas mean the ill-smelling, injurious, visible and invisible worms and vermins, etc., polluting and poisoning the air, etc., and germinating and spreading all sorts of diseases causing ill health and death. The sacrificial fire drives away all these, promotes health and prolongs duration of life. Thus this Mantra is connected with the previous verse (29). This is the gist of the verse in Karma Kanda. The idea of oblation to the manes or dead forefathers, forced from these Mantras, is of comparatively late origin. There is a gulf of difference between the institutions of the Vedas and their modified forms in the Brahmanas and their smothering and truth-suppressing variations in the modern Puranas. On the one hand, a scientific truth is stated and established by the Vedas that there are injurious vermins, etc., of varied figures in the air poisoning it, driven and destroyed by the heat and smoke of the sacrificial fire. On the other hand, there are creatures of imagination, the lares and manes, invited to the sacrificial ground by the recitation of the Mantras to partake of the banquets and feasts consisting of delicious viands attended with or accompanied by the munificent Dakshinas or largesses of money. Is this not a poetical description where imagination plays to its full length and stretch? There are detailed descriptions of the worship due to the forefathers in some of the Brahmanas and Shrauta Sutras. The great Epic poems, the law books and the Puranas are brimful of allusions to ancestral worship. But there is no slight trace or mention of the priestly craft in the Book of God. Let us now open and peruse the leaves of the voluminous Shatapatha Brahmana. The Shatapatha Brahman 2, 4, 2, 5 says that God has ordained these Asuras and Rakshasas to haunt the nooks of darkness

and live on eatables, products of Tamoguna.

अथ हैनꣳशश्वदप्यसुरा उपसेदुरित्याहुः । तेऽस्यस्तमश्नमायां च ददौ ॥

Are not here in a line or two condensed the principles of hygiene and rules of proper ventilation, the purification of air and filtration of water and the construction of houses having doors and windows, promoting health and prolonging life ?

This verse is commented on in 2, 3, 4, (14—18) of the Shatapatha Brahmna. The parent sacrifice consists of two factors or parts :—firstly, the offerings thrown into the sacrifical fire to keep the *pitras* (the air, rays of the moon etc.,) purified and thus making them favourable to our health and secondly to honour and satisfy our elders (the living and possible fathers, grandfathers, etc.,) with food, drink, raiment, etc. The above two Mantras give a brief description of the fire-offerings in connection with the Pitri Yajna and the following verses show how the living elders are to be worshipped and honored (called pujita पूजित in Sanskrita).

The following verse describes the mode in which the virtuous, knowing and wise persons are to be honoured and worshipped.

अत्र पितरो मादयध्वं यथाभाग मावृषायध्वम् ।
अमीमदन्त पितरो यथाभाग मावृषायिषत ॥ ३१ ॥

Translation according to the commentary of Mahidhara—

O Fathers, here enjoy yourselves, come hither, like bulls, come each to his allotted portion The Fathers have enjoyed themselves, and hither, like bulls, come each to his allotted portion.

Translation and explanation according to the Vaidica Siddhanta.

Oh! Elders (Fathers, etc.), be delighted in (with) this acrifice and be satisfied with your allotted portions,

(When they have finished eating, the following question should be put to them). Oh! elders (we hope) you are delighted and you are satisfied with your allotted portions.

This verse is explained in Shatapatha Brahmana 2, 3, 4, (19—23). The 2, 4, 2, 22 Shatapatha Brahmana says यथाभाग मावृषायिषतेति यथाभाग माशिषुरित्येवैतदाह ॥ Hence we have translated आवृषायिषत by "finished eating" according to the Shatapatha Brahmana.

नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वो गृहान्नः पितरो दत्त सतो वः पितरो देष्मै तद्वः पितरो वासः ॥ ३२ ॥

Translation according to the commentary of Mahidhara—

Obeisance to your genial sap, O Fathers! Fathers, obeisance unto you for Ardour! Fathers, obeisance unto you for Swadha! Obeisance unto you for Life, O Fathers!

Fathers, to you obeisance for the Awful! Fathers obeisance unto you for Passion! O Fathers, unto you be adoration.

Bestow upon us houses, O ye Fathers. Of what is ours, O Fathers, will we give you. With this your raiment clothe yourselves, O Fathers.

Obeisance is offered to the Fathers six times in accordance with the seasons of the year. Your genial sap: the fresh juices of trees and plants in Spring. Ardour: the Summer. Life: the vivifying water of the Rains. Swadha: or, viands; the food offered to the Fathers, representing fruitful Autumn. The Awful: the cold Winter. Passion: the chilling Dewy Season which kills the plants. Houses: wives and families.

Raiment : threads, or wool, or hairs from the Sacrificer's chest, placed on each obsequial cake.

" Hairs from Sacrificer's chest placed on each obsequial cake," is indeed a very queer and strange idea to be noticed here. There is no trace of such idea in the Original. This verse simply shows how salutation is to be made according to the Vaidica Siddhanta.

The simple meaning in the Karma Kanda is :—

O Elders ! Salutation to you for happiness. O Elders ! Salutation to you for desiccation (of the wicked persons or their bad qualities). O Elders ! Salutation to you for sustenance of life ; O Elders ! Salutation to you for food (or the government of this earth or for the proper administration of justice). O Elders ! Salutation to you for (the removal of) the terrible diseases or pains. O Fathers ! Salutation to you for (showing) anger (to the wicked persons). O Fathers ! unto you be salutation, unto you be adoration. O Fathers ! give us houses. O Fathers, may we give you (or have at your disposal) what we possess or own. O Fathers ! accept the clothings, etc., we present to you.

The whole Mantra purports to this :—Salutation is made to the elders (Fathers, etc.), for the acquisition of rasa (रस) or happiness, etc., so that they may give us instruction and impart us knowledge to acquire happiness, power to destroy wicked persons, sustenance of life, food or proper administration of justice, strong disposition to deal with the injurious and anger to subdue them. Salutation is made twice to show constant or permanent honour. Then the request is made to give the Sacrificer houses, etc. A strong desire on the part of the host is expressed to worship or honour the elders with whatever he posse-ses or owns. Lastly, they are requested to accept the clothings, etc., offered them by the householder.

स्वधेत्यन्ननामसु पठितम । निघंटु २, ७ ॥ स्वधेति द्यावापृथिव्यानामसु

पठितम । निघंटु ३, ३० ॥ Hence we have translated Swadha by food or government or proper administration of justice.

This Mantra is commented on in 2, 3, 4, 24 of the Shatapatha Brahmana, where it is shown that *pitras* means the six *seasons*: Namah (in the form of offerings) should be made to Spring for happiness; to Summer for desiccation; to the vivifying Rainy season for water (the support of life); to Autumn for food (fruit, etc.,) to Winter for harsh disposition (to deal with the injurious) and to the stormy season for anger (to show to the wicked.) And the householder should serve the elders (pitras) with raiments, ., to receive instruction and knowledge from them. Thus the mode and object of the parent sacrifice is explained in the above Mantra. The householder should serve (honour or worship) the elders with food, drink, raiments, etc, and they, in return, should impart him knowledge, divine and temporal, for his good, spiritual and secular.

This is the literal and plain meaning and purport of the verse. It does not, in the least, smell of any imaginary Lares and Manes of mythology and their invitation by recitation of Mantras to partake of any grand feast. Above all, the whimsical idea of placing on each obsequial cake, hairs from the sacrificer's chest surpasses in quaintness the Chinese ancestral worship, by means of fowls, ducks, tea, etc., instead of pindas or balls of rice of the Modern Hindus.

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् ।
यथेह पुरुषोऽसत् ॥ ३३ ॥

Translation according to the commentary of Mahidhara.—

Fathers, bestow on me a babe, a boy enwreathed with lotuses, so that there may be here a man.

The matron who wishes for a son eats the middlemost of the three cakes and recites this formula. (No trace of this idea is seen in the Original text. It is quite extraneous to it.)

The translation according to the Vaidica Siddhanta runs:—

O Elders! have this student who has worn the garland (at the time of becoming a pupil) (under your instruction) (just like) the son of the body, so that he (may) become a learned man (graduate) in this family.

This Mantra is not commented on in the Shatapatha Brahmana and its explanation given in the Sutras of Katyayana is quite irrelevant to the original verse.

ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् ।

स्वधास्थ तर्पयत मे पितॄन् ॥ ३४ ॥

Translation according to the commentary of Mahidhara:—

Bearers of vigour and immortal fatness, milk and sweet beverage and foaming liquor, ye are a refreshing draught. Delight my Fathers. He addresses the waters which he pours on the cakes. *Immortal fatness*: imperishable *ghritam*, ghi, or clarified butter which goes to the gods. According to Mahidhara, अमृतं *amritam* here means destroyer or banisher of all disease and death. Sweet beverage: *kilala*; a kind of Metheglin. *Foaming beverage*: *parisruta*; a sort of beer.

The translation according to the Vaidica Siddhanta is given above. See supra Parisrutam kilalam simply means pure or filtered water. Swadha: food or eatable. Stha equal to Santi "are." Thus we have described the Pindapitriyajna or obsequial offerings to ancestral manes according to Mahidhara. The following points are to be borne in mind according to his commentary:—

(1) A line is drawn to keep off evil spirits ; (2) Hairs from the Sacrificer's chest being placed on each obsequial cake ; (3) a formula being recited by the Sacrificer's wife to obtain a male child for which purpose she eats also the middlemost of the three cakes ; and (4) water is poured on the cakes and it is addressed by the householder to delight his (Sacrificer's) fathers. But the most extra-ordinary idea is the worship of the dead forefathers in place of honouring the living ones.

While commenting on the verse 29, Chapter 2 of the Yajurveda, Mahidhara begins with the heading **अतः परं पिण्डपितृयज्ञमंत्राः** seeing which the reader thinks that there is the offering of the balls of rice to the dead forefathers in the Vedas exactly as it is mentioned in the Puranas. Again, while reading the Shrauta Sutras of Katyayana, the reader comes across **अपराह्णे पिण्डपितृयज्ञश्चन्द्राऽदर्शनेऽमावस्याम् ॥ ४, १, १ ॥** and sees the word Amavasya in it, the date on which the offerings to the Manes are to be made. Lastly, while turning over the leaves of the Shatapatha Brahmana, he reads **अथाघ्राजिघ्रति प्रत्यवधाय पिण्डान्** and finds the word pinda in it. All these confirm him in his belief that the obsequial ancestral sacrifice of the Puranas is corroborated by Mantra, Brahmana and Shrauta Sutra. But we have already shown that there is no smell of the worship of the Manes in the Vedas by giving the literal and plain meaning and gist of the Mantras. We shall quote and criticise the authorities from the Brahmanas and Shrauta Sutras and finally we shall decide the point from Jaimini.

In the same way as the Shatapatha Brahmana, the Taittiriya Brahmana of the so-called Krishna Yajurveda and the Shrauta Sutras of Apastamba describe it with more or less variations.

इन्द्रो वृत्रं हत्वा असुरान् परिभाव्य सोऽमावास्याम् प्रत्यागच्छत्

.....

सोमाय पितृपीताय स्वधा नम इत्याह ॥ etc., etc.

Taittiriya Brahmana, 1 Ashtaka, 3 Chapter, 10 Anuvaka.

अमावास्यायां यदहश्चन्द्रमसं न पश्यन्ति तदहः पिण्डपितृयज्ञं कुरुते.....

तत्र गार्ह्यपत्यशब्दो लुप्येत संस्कारप्रतिषेधात् ॥

Apastamba.

The aphorists Baudhayana and Katyayana also describe the sacrifice अथैतास्तिलमिश्राप: etc.

अपराह्णे पिण्डपितृयज्ञश्चन्द्रादर्शनेऽमावास्यायाम् ॥ etc.

The Brahmanas of the Rigveda Mantras and rites are Aitareya and Kaushitaki and the Shrauta Sutras of them are by Ashwalayana and Shankhyayana.

अमावास्यायामपराह्णे पिण्डपितृयज्ञः etc.

Ashwalayana.

पिण्डपितृयज्ञोऽपराह्णेऽमावास्यायाम.....

अग्निहोत्रः यवाग्वैव सायं प्रातः स्वयं होमश्च पर्वणि ॥

Shankhyayana Sutras.

The Brahmanas of the Samaveda Mantras and rites are Tandya Maha-Brahmana, etc., and the authors of the Shrauta Sutras on them are Latyayana, Drahyayana, etc.

अमावास्ये पितृयज्ञः इत्यादि १०, प्र० १२, कं० ६ ॥

The two aphorists do not much differ on the reading or wording of their aphorisms.

The Gopatha Brahmana and the aphorist Shaunaka determine and explain the Mantras and rites of the Atharvaveda.

The special study of all these is quite indispensable and essential to the proper understanding of the true (real) Parent Sacrifice. It will repay the reader well if he studies the Original Sutras or their English translation. Thus he will be enabled to compare the additions and variations of the one Brahmana or Shrauta Sutra with

those of the other and the differences between the Original texts of the Vedas and the Comments of the Brahmanas and the glosses of the Shrauta Sutras The task is an arduous one and much patience is required in its study.

Let us examine and see what is Pitriyajna in the Shatapatha Brahmana. The Brahmana (काण्ड २, प्रपाठक ३, ब्राह्मण ४, कं १—२४) 2, 4, 2, 1—24, describes this sacrifice in detail.

प्रजापतिं वै भूतान्युपासीदन् ।.....

.....प्रजापतिर्व्यदधात् ॥ १—५ ॥

Compare this story or fable with the myth of the Taittiriya Brahmana (1, 3, 10):—

इन्द्रो वृत्रं हत्वा etc.

These two arthavadas (the explanations of the Mantras and rites) may be compared with the dispute between Yaksha and the Dewatas in the Kena or Talavakaropanishad. This is the mode of the Brahmanas' commenting on the Mantras. We have only to take the gist or essence of the description. Somebody may assert that there were real disputes between Prajapati and the Dewas, pitris, etc., and the latter are among the invisible creation. But all this is impossible because there were also beasts in the above list of the disputants. They are not gifted with power of speech and they are visible beings.

Again the objector may ask "supposing the story or fable is imaginary but what are Dewas, Pitris and Asuras." The reply is—the Devas are the fire, wind, sun, lightning, water, etc. (See the Daiwata Kanda of the Nirukta) The Pitris are the seasons, the rays of the moon, the air (in the middle region), etc., as described above; and the monthly Pitriyajna is performed to keep them favourable to promote health and prolong life.

The terms Yajnopaviti (यज्ञोपवीती), Savya (सव्य), Pracheenaviti (प्राचीनावीती), Apasavya (अपसव्य),etc., point out the mere outward forms of etiquette, how to sit, etc., otherwise how could the Dewatas (अग्निर्देवता, वातोदेवता, सूर्यो देवता, etc., of the Yajurveda, 14, 20) wear the sacred thread. The description of Savyapasavya (सव्यापसव्य), etc., in the Brahmana is foreign to the Original texts of the Vedas. It is a mere rhetorical description as it appears plainly from the story itself. In the Brahmana itself there is parent sacrifice, its *modus operandi* and the honour or respect shown to the elders but there is no reference of any kind to the dead ones. There is in it description of the living human beings, elemental deities, etc. The Pitriyajna described below will show that it is the service done to the living elders and the making of sacrificial offerings to the elemental deities. There is no mention or trace of the dead persons (manes) in the description. It simply points out programme of the sacrifice in the Karma Kanda. The Asuras represent darkness or night, the ignorant beings, etc. See the Nirukta, 3, 8 and 10, 34; and the Shatapatha Brahmana, 13, 3, 9, 1; 11, 1, 16, (7—12); 1, 7, 5, 22; 14, 3, 4, (1—4); 10, 5, 6, 20; 6, 2, 3, 15; 6, 6, 4, 6; 3, 7, 6, 10; 1, 1, 14, (5—7), etc.

नैव देवा अतिक्रामन्ति.....
य एतस्य व्रतꣳशक्नोति चरितुम् ॥ ६ ॥

This Kandika (section) contains a summary description of human beings, etc. Again the Brahmana refers to Pitriyajna in the following Kandika :—

तद्वा एतत्.....
....ऽथैभ्यो ददाति ॥ ७ ॥

On this Kandika, the commentary of Sayana is noticeable. He thrusts forcibly upon the Brahmana what it in reality does not contain in the least. His commentary runs :—

जीवितां हि मनुष्याणां सायंप्रातरशनं विहितं मरणादूर्ध्वं वस्वादिरूपपितृभावं (?) प्राप्तेभ्यस्तेभ्यो मासि मास्येव पितृयज्ञरूपमशनं दातव्यम् इत्यादि ॥

The living human beings are ordained to take food twice in the morning and evening, but when those beings after death gain the state of Vasu, Rudra and Aditya, then they are entitled to eat food only once in a month. Let the reader contrast this forced explanation (annotation) with the original story of the Brahmana, in which Deva, Pitra, Manushya, Pashu and Asura are the beings of the Divine creation, made by God; on the contrary, Sayana asserts that after death human beings become pitris under the appellation of Vasu, etc.

The eight Vasus, eleven Rudras, twelve Adityas, one Ashani and one Adhyardha are the thirtythree elemental deities in the Shatapatha Brahmana, (14, 6, 7, 3—10). But Sayana says the pitris become Vasus, etc., after death. Again, the Vasus are eight, *viz.*, Agni, Prithvi, Vayu, Antariksha, Aditya, Dyaus, Chandramas and Nakshatra. They are irrational beings. Are the human souls transformed into irrational beings, Vasus, etc. ? See also the note and query of Dr. Weber in his Berlin Edition of Sayana bhashya on the *transformation* of Pitris. Again Sayana explains the word *samada* (समद) in the original text as fighting. But there is nothing of fighting in the figurative language of the Kandika. The word Samada has its usual meaning "with equal pleasure or satisfaction." Besides, the verb dadatah (ददतः) is in the dual number and it is explained by Sayana by datavyam (दातव्यम्), for which explanation he has not assigned any reason. The gist of the Kandika is that the sacrificer and the officiating priest or the sacrificer and his wife should satisfy and make favourable the living elders with food, etc., and the air, etc., with the sacrificial offerings. Sayana tries to explain the Kandika in his usual Pauranica style, but, in most

cases, there is a gulf of difference between the Pauranica mode of explanation and the Vaidica Siddhantas.

स वा अपराह्णे ददाति । etc. ८ ॥

The date of the Pitriyajna is fixed in the above Kandika and in this Kandika is stated the particular portion or period of day—Aparanha or latter part of the day, for the performance of the ceremony.

स जघनेन गार्ह्यपत्यं प्राचीनावीतीभूत्वा.....

.....सकृदु ह्येव पराञ्चः पितरस्तस्मात् सकृदुल्लिखति ॥ ९—१३ ॥

He draws a line of demarcation from north to south. It means the place of the altar where the pitris (पितृ) should be seated to partake of the banquet. Most part of these Kandikas is extraneous to the original Vaidica text. There are only two offerings in it. These Kandikas should be compared with the Shrauta Sutras of Katyayana, from which it will appear what portion of the Sutras are in accordance with the Vaidica texts and the Brahmana comments on them.

अथ परस्तादुल्मुकं निदधाति.....

.....अथैवं पितृणां तस्मादिति ददाति ॥ १४—१८ ॥

He lays down a firebrand to keep the fiends at a distance. Here the *fiends* means the injurious worms or vermins. This custom of keeping a burning wick of sandal in the banquet hall still prevails in the Deccan

The reader should compare the Kandikas with the Vaidica Mantras and see what is extraneous or additional to them.

सं ददाति.....

.....पुनरुल्मुकमपि मृजति ॥ १९—२४ ॥

The Kandika 21 shows what is the difference between the honor done to the elders (parents, etc.,) and the respect shown to the ordinary persons.

In this Pitriyajna of the Brahmana there is no mention of the dead persons (manes.)

Now let us proceed to the Shrauta Sutras of Katyayana on पितृयज्ञ (Pitriyajna).

अपराह्णे पिण्डपितृयज्ञश्चन्द्राऽदर्शनेऽमावास्यायाम्

.....

आधत्तेति मध्यमपिण्डं पत्नी प्राश्नाति पुत्रकामा ॥४, १३, १—२२॥

The special sutras to be marked are 16, 17, 18, 19 and 22. The threads or wool or hairs from the chest of the sacrificer who is above fifty are placed on each obsequial cake. The matron who wishes for a son eats the middlemost of the three cakes and then recites the text 33, chapter 2 of the Yajurveda. The sacrificer addresses the waters which he pours on the cakes. These are the additional points or remarks in the Sutras. But still upto this point there is no reference to the dead. Now we come to the most important deviations from the original Mantras and the Brahmana comments.

प्रेतेभ्यो ददाति ॥ २३ ॥ जीवपितृकोऽपि ॥ २४ ॥ जीवान्तर्हितेऽपि ॥ २५ ॥ जीवपितृकस्य होमान्तमनारम्भो वा ॥ २६ ॥ न व्यवेते जातूकर्ण्यो न जीवन्त मतिददातीति ॥ २७ ॥ (४, १, २४—२७) ॥

These Sutras refer to the Manes. The annotator points out the various opinions and points of difference in the subject between Apastamba, Manu, Kathaka, etc., which show that these Sutras are later interpolations.

पूर्वो वाङ्गत्वात्पिण्डपितृयज्ञः.....

.....अनाहिताग्नेरप्येषः ॥ ४, १, २८—३१ ॥

These Sutras explain whether the Pitriyajna is a part of Darsha sacrifice or it is independent of it. The sage Jaimini decides it that it is an independent sacrifice.

पितृयज्ञः स्वकालत्वादनङ्गं स्यात् । ४, ४, १९ ॥ पूर्वमीमांसा ॥

For a ready made reference the whole of the Shatapatha Brahmana, (2, 3, 4, 1—24) and the Katyayana Shrauta Sutras, (4, 1, 1—31), on the Pindapitriyajna, may be quoted :—

प्रजापतिं वै भूतान्युपासीदन् । प्रजा वै भूतानि । वि नो धेहि यथा जीवामेति । ततो देवा यज्ञोपवीतिनो भूत्वा दक्षिणं जान्वाच्योपासीदंस्तानऽब्रवीद्यज्ञो वोऽन्नममृतत्वं वक्ष्यंवः सूर्यो वोज्योतिरिति ॥ १ ॥ अथैनं पितरः प्राचीनावीतिनः सव्यं जान्वाच्योपासीदंस्तानऽब्रवीन्मासि मासि वोऽशनꣳस्वधा वो मनोजवोवश्चन्द्रमा वो ज्योतिरिति ॥२॥ अथैनं मनुष्याः प्रावृता उपस्थं कृत्वोपासीदंस्तानऽब्रवीत् सायं प्रातर्वोऽशनं प्रजा वो मृत्युर्वोऽग्निर्वो ज्योतिरिति ॥ ३ ॥ अथैनं पशव उपासीदन् । तेभ्यः स्वैषमेव चकार-यदैव यूयं कदाच लभाध्वै यदिकाले यद्यनाकालेऽथैवाश्नाथेति तस्मादेते यदैव कदाच लभन्ते यदि काले यद्यनाकालेऽथैवाश्नन्ति ॥ ४ ॥ अथ हैनꣳशश्वदध्यसुरा उपसेदुरित्याहुः । तेभ्यस्तमश्च मायां च प्रददावस्त्येव ह्यासुरमायेतीव पराभूता ह त्वेव ताः प्रजास्ता इमाः प्रजास्तथैवोपजीवन्ति यथैवाभ्यः प्रजापतिर्व्यदधात् ॥ ५ ॥ नैव देवा अतिक्रामन्ति । न पितरो, न पशवो, मनुष्या एवैकेऽतिक्रामन्ति तस्माद्यो मनुष्याणां मेद्यत्यशुभे मेद्यति विहृर्छति हि नह्ययनाय च न भवत्यनृतꣳहि कृत्वा मेद्यति । तस्मादु सायं प्रातरश्नेव स्यात् । स यो हैवं विद्वान्त्सायं प्रातरशी भवति, सर्वꣳहैवायुरेति, यदु ह किञ्च वाचा व्याहरति तदु हैव भवत्येतद्धि देवसत्यं गोपायति तद्धैतत्तेजो नाम ब्राह्मणं य एतस्य व्रतꣳशक्नोति चरितुम् ॥ ६ ॥ तद्वा एतत्—मासि मास्येव पितृभ्यो ददतो यदैवैष न पुरस्तान्न पश्चाद्दर्शेऽथैभ्यो ददात्येष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः स एतां रात्रिं क्षीयते तस्मिन्क्षीणे ददाति तथैभ्योऽसमदं करोत्यथ यदऽक्षीणे दद्यात्समदꣳह कुर्य्यादेवेभ्यश्च पितृभ्यश्च । तस्माद्यदैवैष न पुरस्तान्न पश्चाद्दर्शेऽथैभ्यो ददाति ॥ ७ ॥ स वा अपराह्णे ददाति पूर्वाह्णो वै देवानां मध्यंदिनो मनुष्याणामपराह्णः पितॄणां तस्मादऽपराह्णे ददाति ॥ ८ ॥

स जघनेन गार्हपत्यं प्राचीनावीती भूत्वा दक्षिणासीन एतं गृह्णाति । स तत एवोपोत्थाय उत्तरेणान्वाहार्यपचनं दक्षिणा तिष्ठन्न वहन्ति । सकृत्फलीकरोति सकृदुह्येव पराञ्चः पितरस्तस्मात्सकृत्फलीकरोति ॥ ९ ॥ तꣳश्रपयति । तस्मिन्नधिश्रित आज्यं प्रत्यानयत्यग्नौ वै देवेभ्यो जुह्वत्युद्धरन्ति मनुष्येभ्योऽथैव पितॄणां तस्मादधिश्रित आज्यं प्रत्यानयति ॥ १० ॥ स उद्वास्याग्नौ द्वे आहुती जुहोति देवेभ्यः । देवान्वा एष उपावर्त्तते य आहिताग्निर्भवति यो दर्शपूर्णमासाभ्यां यजतेऽथैतत्पितृयज्ञेनेवाचारीत्तदुदेवेभ्यो निह्नुते स देवैः प्रसूतोऽथैतत्पितृभ्यो ददाति

तस्मादुह्यास्याग्नौ द्वे आहुती जुहोति देवेभ्यः ॥ ११ ॥ स वा अग्नये च सोमाय च जुहोति। स यदग्नये जुहोति सर्वत्र ह्येवाग्निरन्वाभक्तोऽथ यत्सोमाय जुहोति पितृदेवत्यो वै सोमस्तस्मादग्नये च सोमाय च जुहोति ॥ १२ ॥ स जुहोति । अग्नये कव्यवाहनाय स्वाहा। सोमाय पितृमते स्वाहा (यजु० २। २९) इति। अथमेक्षण मभ्यादधाति तस्स्विष्टकृदभाजनमथ दक्षिणेनान्वाहार्यपचनं सकृदुल्लिखति तदूर्वेदिभाजनꣳ सकृदुल्लेख पराञ्चः पितरस्तस्मात् सकृदुल्लिखति ॥ १३ ॥ अथ परस्तादुल्मुकं निदधाति। स यदनिधायोल्मुकमथैतत्पितृभ्यो दद्यादसुररक्षसानि हैषामेतद्धिमश्नीरंस्तथो हैतत्पितृणामसुररक्षसानि न विमथ्नते तस्मात्परस्तादुल्मुकं निदधाति ॥ १४ ॥ स निदधाति—ये रूपाणि प्रतिमुञ्चमाना असुराः सन्तः स्वधया चरन्ति। परा पुरो नि पुरो ये भरन्त्यग्निष्टाल्लोकात्प्रणुदात्यस्मादित्यग्निर्हि रक्षसामपहन्ता तस्मादेवं निदधाति ॥ १५ ॥ अथोदपात्रमादायावनेजयति । असाववनेनिक्ष्वेत्येव यजमानस्य पितरमसाववनेनिक्ष्वेति पितामहमसाववनेनिक्ष्वेति प्रपितामहं तद्यथाऽशिष्यते ऽभिषिञ्चेदेवं तत् ॥ १६ ॥ अथ सकृदाच्छिन्नान्युपमूलं दिनानि भवन्ति। अग्रमिव वै देवानां मध्यमिव मनुष्याणां मूलमिव पितृणां तस्मादुपमूलं दिनानि भवन्ति सकृदाच्छिन्नानि भवन्ति सकृदु ह्येव पराञ्चः पितरस्तस्मात् सकृदाच्छिन्नानि भवन्ति ॥ १७ ॥ तानि दक्षिणोपस्तृणाति । तत्र ददाति सवा ऽइति ददातीतीव वै देवेभ्यो जुह्वत्युद्धरन्ति ॥ मनुष्येभ्योऽथैवं पितृणां तस्मादिति ददाति ॥ १८ ॥

स ददाति। असावेतत्त इत्येव यजमानस्य पित्रे। ये च त्वामन्वित्यु हैक आहुस्तदु तथा न ब्रूयात्स्वयं वै तेषाꣳसह येषाꣳसह तस्मादु ब्रूयादसावेतत्त इत्येव यजमानस्य पित्रेऽसावेतत्त इति पितामहायाऽसावेतत्त इति प्रपितामहाय तद्यदितः परागदाति सकृदु ह्येव पराञ्चः पितरः ॥ १९ ॥ तत्र जपति । अत्रपितरो मादयध्वं यथाभागमावृषायध्वमिति यथाभाग मश्नीतेत्येवैतदाह ॥ २० ॥ अथ पराङ् पर्यावर्त्तते। तिर इव वै पितरो मनुष्येभ्यस्तिर इवैतद्भवति स वाऽआ तमितोरासीतेत्याहुरेतावान्ह्यसुरिति स वै मुहूर्त्तमेवासित्वा ॥ २१ ॥ अथोपपल्ययꣳ जपति। अमीमदन्त पितरो यथाभाग मावृषायिषतेति यथाभाग मशिषुरित्येवैतदाह ॥ २२ ॥ अथोदपात्रमादायावनेजयति । असाववनेनिक्ष्वेति यजमानस्य पितरमसाववनेनिक्ष्वेति पितामहमसाववनेनिक्ष्वेति प्रपितामहं तद्यथा जक्षुषेभिषिञ्चेदेवं तत् ॥ २३ ॥ अथ नीविमुद्वृह्य नमस्करोति। पितृदेवत्या वै नीविस्तस्मान्नीविमुद्वृह्य नमस्करोति। यज्ञो वै नमो यज्ञियानेवैनानेततकरोति। षट्कृत्वो नमस्करोति षड् वा ऋतवः ऋतवः

पितरस्तस्मात् षट्कृत्वो नमस्करोति। गृहान्नः पितरो दत्तेति गृहाणꣳ ह पितर ईशत एषोऽपतस्याशीः कर्मणोऽयावजिघ्रति प्रत्यवधाय पिण्डान्तं स यजमानभागोऽग्नौ सकृदाच्छिन्नान्यꣳयादधाति पुनरुल्मुकमपि सृजति॥ Shatapatha Brahmana, (2, 3, 4, 1—24).

अपराह्णे पिण्डपितृयज्ञश्चन्द्रादर्शनंऽमावास्यायाम् ॥ १ ॥ दक्षिणाग्नौ श्रपणम् ॥ २ ॥ होमश्च ॥ ३ ॥ परिस्तीर्य तं पूर्ववत् पात्रासादनमेकशः ॥ ४ ॥ अपरेण गार्हपत्यं चरुमपूर्णꣳस्रुचं वा तूष्णीं गृहीत्वोत्तरेण दक्षिणाग्नि-मवहन्ति तिष्ठन् ॥ ५ ॥ सकृत्फलीकरोति ॥ ६ ॥ सारतण्डुलमपूर्णꣳ श्रपयित्वाभिघार्योद्धास्य मेक्षणेन जुहोत्यग्नय इति सोमायेति च ॥ ७ ॥ प्रास्य तदक्षिणेनोल्लिखत्यपहता इत्यपरेण वा ॥ ८ ॥ उल्मुकं परस्तात्करोति ये रूपाणीति ॥ ९ ॥ उदपात्रेणावनेजयत्यपसव्यꣳसव्येन बोऽरणा-सामर्थ्यादसाववनेनिक्त्वेति यजमानस्य पितृप्रभृति त्रीन् ॥ १० ॥ उप-मूलꣳसकृदाच्छिन्नानि लेखायां कृत्वा यथावनिक्तं पिण्डान्ददात्यसावेतत्त इति ॥ ११ ॥ ये च त्वामन्विति चैके ॥ १२ ॥ अत्र पितर इत्युक्तोदङ्ङास्त आतमनात् ॥ १३ ॥ आवृत्यामीमदन्तेति जपति ॥ १४ ॥ अवनेज्य पूर्ववन्नीविं विस्रꣳस्य नमोव इत्यञ्जलिं करोति ॥ १५ ॥ एतद्वइत्युपास्यति सूत्राणि प्रतिपिण्डम् ॥ १६ ॥ ऊर्णादशा वा ॥ १७ ॥ वस्युत्तरे यजमान-लोमानि वा ऊर्जमित्यपो निषिञ्चति ॥ १८ ॥ अवधायावजिघ्रति यजमानः ॥ २० ॥ उल्मुकं सकृदाच्छिन्नान्यग्नौ ॥ २१ ॥ आधत्तेति मध्यमापिण्डं पत्नी प्राश्नाति पुत्रकामा ॥ २२ ॥ प्रेतेभ्यो ददाति ॥ २३ ॥ जीवपितृकोऽपि ॥ २४ ॥ जीवान्तर्हितेऽपि ॥ २५ ॥ जीवपितृकस्य होमान्तमनारम्भो वा ॥ २६ ॥ न व्यवेते जातुकर्ण्यो न जीवन्तमति ददातीति ॥ २७ ॥

पूर्वो वाङ्गत्वात्पिण्डपितृयज्ञः ॥ २८ ॥ प्रकरणाकाललिङ्गानुग्रह-वचनानाहिताग्निश्रुतिभ्योऽनङ्गम् ॥ २९ ॥ अङ्गं वा समभिव्याहारात् ॥ ३० ॥ अनाहिताग्नेरप्येषः ॥ ३१ ॥

Katyayana, 4, 1, 1—31.

Compare the extracts from the Shatapatha Brahmana and the Katyayana Shrauta Sutras with the Taittiriya Brahmana and the Baudhayana, Apastamba Shrauta Sutras, etc.

The reader is requested to compare the Pitriyajna of the Vedas with that of the Brahmana and with that of the Shrauta Sutras. The common points are that service

should be rendered to the elders, (fathers, grandfathers, etc.), and sacrificial offerings should be made to the fire. But the method or mode of cooking the charu (oblations of rice or barley boiled for presentation) is not given connectedly in the Vedas. It is supplied by the Brahmanas and the Sutras. But that the offerings should be made or service should be rendered to the manes is not mentioned in the Vedas.

The Brahmana and the Shrauta Sutras upto the aphorism 22nd do not name any dead persons. But the aphorisms from the 23rd to the 27th mention the name of the dead forefathers. They were either added by Katyayana or interpolated by later writers. It seems they must have crept into the later editions of the Manava Dharmashastra and the other Smritis (as interpolations or additions). The performance of the parent sacrifice was compulsory on or due by all the Aryas. But that service should be done only on Amavasya (the fifteenth day of the dark half of every lunar month) is mentioned in the Brahmana and the Sutras. In the Vedas it is general. It may be done every day and any day. (See the Yajur Veda, Chapter 2, Verse 34). Probably the date fixed by the Brahmana and the Shrauta Sutras was based on the Mantra 29, Chapter 2 of the Yajur Veda (सोमाय पितृमते स्वाहा); according to which two offerings should be made to the Pitris of the middle region. Finally the service to be rendered on the Amavasya does not bar the service to be performed on the other dates. (See Yajur Veda, Chapter 2, Verse 34). The divisions of day, morning, midday and afternoon, are a sort of programme for the performance of various Vaidica rites. In the parent sacrifice, the quarters of regions, especially the southern quarter, are also mentioned. The Pitris among the gods of the atmospheric or middle region are especially connected with the southern quarter. It is founded on the verse

दक्षिणादिगिन्द्रोऽधिपतिस्तिरश्चीराजी रक्षिता पितर इषवः ॥
अथर्ववेद ३, २७, २ ।

It is a point which we leave, for the present, to the enquiry of the persons versed in science or other savants.

There are many things in the Sutras, 16, 17 and 18, the threads or wool or hairs from the sacrificer's chest placed on each obsequial cake, which are not mentioned in the Brahmana and of which there is no trace in the Mantras. There is mention of raiments to be presented to the living elders in the Verse 32, Chapter 2 of the Yajur Veda. But the above queer portions of the ceremony are of quite modern origin and date. In the 19th aphorism of the Katyayana Sutras is mentioned the pouring of water on the cakes which is quite inconsistent with the Verse 34, Chapter 2 of the Yajur Veda which ordains that the living elders should be satisfied with water, etc. The pouring of water on the eatable cakes would rather render them quite tasteless and useless. The 22nd aphorism says that the matron who wishes a son should eat the middlemost of the three cakes and recite the Mantra 33, Chapter 2, Yajur Veda. There is not the slightest trace of these strange ideas in the Brahmanas, what is to be said of the Vedas. The precepts in the aphorisms from 16 to 22 are not mentioned in the Shatapatha Brahmana. Katyayana and his followers or interpolators are responsible for them. At any rate, there is no mention of the dead forefathers upto the 22nd aphorism. But we do not know who is responsible for the aphorisms (23—27) mentioning the names of the manes and the service to be done to them. These things are neither in the Vedas nor in the Brahmana. Either they must have been added by the aphorist himself or interpolated by somebody else.

Lastly we shall describe the Pitriyajna of the Purva Mimansa.

पितृयज्ञः स्वकालत्वादनङ्गं स्यात् ॥
तुल्यवच्च प्रसंख्यानात् ॥
प्रतिषिद्धे च दर्शनात् ॥ पू० मी० ४, ४, १९—२१ ॥

These aphorisms conclude that Pitriyajna is not a part of the Darsheshti (दर्शेष्टि) (part of the New Moon Sacrifice) but it is an independent sacrifice. The sage Jaimini treats fully the topic in the above Sutras. There is no mention of the dead forefathers or manes in the Purva Mimansa. The Pauranikas try to explain their "Obsequial offerings to ancestral manes" by means of these aphorisms, but they utterly fail in their attempt. Even the modern commentator Shawara Swami Bhatta has not applied these aphorisms to the worhsip of the Manes, what is to be said of the aphorist. Thus in detail we have described the Pitriyajna in accordance with the Original texts of the Yajur Veda, the Shatapatha Brahmana and the Shrauta Sutras of Katyayana and the aphorisms of Jaimini. We have pointed out above the principal differences between the Veda and its Brahmana and the variations and additions in the Sutras. Finally we have given the demonstrated conclusion of Jaimini on the point. In conclusion we leave the subject to the judgment and criticism of the savants of the East and West.

The following Mantras of the Yajur Veda are quoted in support of obsequial offerings to ancestral manes:—

ये समानाः समनसः पितरो यमराज्ये ।
तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥
ये समाना समनसो जीवा जीवेषु मामकाः ।
तेषाꣳश्रीर्मयि कल्पतामस्मिँल्लोके शतꣳसमाः ॥
द्वे सती ऋꣳशृणव पितृणामहं देवानामुतमर्त्यानाम् ।

ताभ्यामिदं विश्वमेजत् समेति यदन्तरा पितरम्मातरञ्च ॥

यजु० वे० अ० १९, मं० ४५, ४६, ४७ ॥ etc., etc.

ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।

तेभिर्यमः संरराणो हवीष्युशन्नुशद्भिः प्रतिकाममत्तु ॥

यजु० वे० अ० १९, मं० ५१ ॥ etc., etc.

आसीनासो अरुणीनामुपस्थे रयिन्धत्त दाशुषे मर्त्याय ।

पुत्रेभ्यः पितरस्तस्य वस्वः प्रयच्छत त इहोर्जं दधात ॥

यजु० वे० अ० १९, मं ६३ ॥ etc., etc.

According to the commentary of Mahidhara all these verses are applicable to the oblation and prayer to the fathers (manes.) They are formulas addressed to the Somavat fathers, to the Varhishadas and to the Agnishwattas and prayer to fathers of all classes

इदं पितृभ्यो नमोऽस्त्वद्य ये पूर्वासो य उपरास ईयुः ।

ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳसुवृजनासुविक्षु ॥

य० वे० अ० १९, मं० ६८ ॥

Let the food be for the fathers, etc., who are older than ourselves, who have left their homes and become anchorites and who dwell on this earth and who are among the well-conducted beings.

The word **नमः** means well-cooked food ; **ये पार्थिवे रजस्या-निषत्ताः** means who dwell in this earthly region ; and **सुवृजनासु विक्षु** means those among the good-conducted beings.

It has nothing to do with manes, etc., etc.

Almost all these verses are found also in the Rig Veda.

The verse 49 is found in Rig Veda, X, 15, 1 ; 51 in Rig Veda, 10, 15, 8 ; 52 in Rig Veda, 1, 91, 1; 53 in Rig Veda, IX, 96, 11 ; 54 in Rig Veda VIII, 48, 13 ; 55 in Rig

Veda, 10, 15, 4; 56 in Rig Veda, 10, 15, 3; 57 in Rig Veda, 10 15, 11; 59 in Rig Veda, 10, 15, 13; 60 in Rig Veda, 10, 15, 14; 62 in Rig Veda, 10, 15, 6; 68 in Rig Veda, 10, 15, 2; and so forth.

We have already described above that the living elders (fathers, etc.), the object of worship (respect or honour) in the Parent Sacrifice are divided into several classes सोमसद: Somasadah, pious people, etc. All the above verses of the Rig Veda and the Yajur Veda refer to the above classes of fathers. There is no smell of the dead forefathers (Lares and Manes) in the above Mantras.

See also Manu, 3, 284.

वसूनि वदन्ति वै पितॄन् रुद्राँश्चैव पितामहान् ।
प्रपितामहांश्चादित्यान् श्रुतिरेषा सनातनी ॥

The eternal Veda declares that Vasus are called Pitris or fathers; Rudras, Pitamahas or grandfathers, and Adityas, Prapitamahas or great grandfathers.

पितृपितामहाप्रपितामहा: । मातृपितामही प्रपितामह्य: । सगोत्रा: । संबंधिन: ॥

The Verse 47, Chapter 2 of the Yajur Veda plainly points out to the two well-known paths of the Vedas—the Devayana and the Pitriyana—Jnana Marga and Karma Marga—the first leading to the absolution of the soul and the second to its health, wealth and prosperity, in a temporal sense.

The path of knowledge is described in the Verse 45, Chapter 2 and the path of action in the Verse 46, Chapter 2 of the Yajur Veda. There is no mention of the oblations to the manes in the Verse 47, Chapter 2 of the Yajur Veda, etc. Compare Gita, Chapter 8, Shlokas 26 and 27, where they are named Shukla and Krishna Gati, on which Swami Shankaracharya comments **ज्ञानप्रकाशकत्वात् शुक्ला तदभावात् कृष्णा.**

The Verse 47, Chapter 2, (Yajur Veda) is also found in the Rigveda, 10, 88, 15. For the full description of the two paths the reader is referred to the Rig Veda, 7, 76,

2 and 10, 2, 7; Yajur Veda, 5, 33 and 29, 2; and the Atharva Veda, 3, 3, 15, 2; 9, 2, 4, 3; 12, 2, 2, 41; 18, 4, 4, 2; 18, 4, 4, 15; 8, 5, 10, 29; and the Taittiriya Sanhita, 2, 3, 14, 4; and the Shatapatha Brahmana, 1, 9, 3, 2; 13, 2, 7, 12; and the Tandya Maha Brahmana, 12, 11, 10; and so forth. For the *Pitriyana* see also the Atharva Veda, 8, 5, 10, 27 and 12, 2, 2 and 8, 9, 10.

In addition to the above remarks the reader should observe that there are the words जीवा जीवेषु मामकाः in the Verse 46 which mean the living ones showing affection (benevolent) to the living ones. It clearly decides the point that the Verses of the Vedas have nothing to do with the imaginary Lares and Manes of the modern Puranas.

ये अग्निदग्धा येऽनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीति मेतां यथावशं तन्वं कल्पयस्व ॥

ऋ० वे० १०, १५, १४ ॥

ये अग्निष्वात्ता येऽनग्निश्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ॥

य० वे० १९, ६० ॥

The reading in the Atharva Veda also is

अग्निदग्धाः.....
ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
त्वं तान् वेत्थ यदि ते जातवेदः स्वधया यज्ञं स्वधितिं जुषन्ताम् ॥

अ० वे० १८, २, ३५ ॥

These Mantras do not refer to the Manes, as it is asserted by Mahidhara and others; but the words Agnishwattas mean the persons well-versed in the knowledge of fire (heat, light, etc.), and Anagnishwattas, the other persons well-versed in other branches or they are equal to Agnidagdhas and Anagnidagdhas, which terms mean the persons burnt with fire or not cremated. The sacri-

ficial offerings are made to save the dead body from putrefaction, etc. The Mantra preceding this verse runs:—

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः ।

सर्वांस्तानग्न आवह पितॄन्हविषे अत्तवे ॥ ३४ ॥

This Mantra has or bears reference to the throwing of the sacrificial offerings into the funeral fire to purify the bodies of dead persons so that the putrid bodies may not pollute the air. The following Mantra (36th) will clear the whole thing.

शं तप मात्ति तपो अग्ने मा तन्वं १ तपः ।

वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः ॥

All this refers to the funeral pyre on which the dead body is burnt. It has no connection whatever with the oblations to the Manes. In the Vedas irrational beings as fire, etc., are sometimes addressed in the vocative case. See the Nirukta, 7, 1 (अथ प्रत्यक्षकृतामध्यमपुरुषयोगास्त्वमिति चैतेन सर्वनाम्ना) ॥ Even mortars, pestles, etc., (irrational things) are addressed in the vocative case.

The following verses also from the Atharva Veda are quoted in support of the doctrine of the *Manes*.

प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः ॥

उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम् ॥

अथर्व० वे० १८, १, ५४ ॥

This Mantra has nothing to do with the worship of the dead forefathers. It is simply an address to the spirit of the dead man in its pilgrimage to assume another body. (For pilgrimage of the soul see the Yajur Veda, 39, 6.) राजानौ यमं वरुणं च are the two elemental deities, *viz.*, the air and the vapoury particles of the atmospheric water. The particles of the dead body mix together

(commingle) with them and the sacrificial offerings are the food to air and water. See here Nighantu, 5, 4 and Nirukta, 10, (19—21.)

ये नः पितुः पितरो ये पितामहा य आविविशुर्बहन्तरिक्षम् ।
य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः पितृभ्यो नमसा विधेम ॥
अथर्व० वे० १८, २, ४९ ॥

All this is meant to say that the dead bodies should not be left to putrify and thus the air would remain pure, etc. नमसा विधेम we make offerings (to keep the air free from poison.) The words ये आक्षियन्ति पृथिवीं repudiates *in toto* the doctrine of offerings to the manes. Here the Pitras are said to live on *earth* also which is quite against the belief of the Mritakapitri Shraddhavadi (मृतकपितृश्राद्धवादी).

यो ममार प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥
अथर्व वेद० १८, ३, १३ ॥

This refers to the worship of Yama (making the air favourable, by throwing offerings into the fire, to make the air free from poison, etc.) Yama is the air produced from (the heat of) the sun. जनानां संगमनं the air which causes the soul to assume another body. The phrase explains clearly the doctrine of re-birth. The first line is an exposition of this phrase. The words ममार and प्रेयाय are here used in their causative sense. (See the Nirukta, 10, 19 on Yama). यम Yama is prathama, the principal cause of death by leaving the dead body first. In the Puranas Yama is said to be the son of Sun (literally). On them Sayanacharya bases his commentary on the above Mantras.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तु विश्वीः वीस्तास्ते यमो राजानु मन्यताम् ॥

विश्वी: spreading or diffusing all around and प्रश्वी: means preventive of all putrefaction. Clarified butter, barley and sesames all make the flame more brilliant.

The following Mantra (verse 70) plainly refers to the dead body placed on the funeral pile.

पुनर्दहि वनस्पते य एष निहितस्त्वयि ।

यथायमस्य सादनं आसाते विदथा वदन् ॥

आ रभस्व जातवेदस्तेजस्वद्धरो अस्तुते ।

शरीरमस्य सं दहाथैनं धेहि सुकृतामु लोके ॥ ७१ ॥

Harah हर: means flames which are made brilliant by means of barley and sesames mixed together and thrown into the funeral fire.

ये ते पूर्वे परागता अपरे पितरश्च ये ।

तेभ्यो घृतस्य कुल्यैतु शतधारा व्युन्दती ॥ अ० वे० १८, ३, ७२ ॥

This simply refers to a great quantity of ghee sprinkled over the funeral pile. All these Mantras have no reference whatever to the worship of the Manes.

ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।

तेभ्यो घृतस्य कुल्यैतु मधुधारा व्युन्दती ॥ अ० वे० १८, ४, ५७ ॥

This Mantra clearly shows that the sacrificial offerings are made for the living as well as for the dead.

It is useful to the living because it saves them from diseases caused by the pollution of the air and it is useful to the dead because it saves them (dead bodies) from putrefaction. The verse has nothing to do with the Manes.

स्वधा पितृभ्यः पृथिविषद्भ्यः ॥ ७८ ॥

स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः ॥ ७९ ॥

स्वधा पितृभ्यो दिविषद्भ्यः ॥ ८० ॥ अथर्व० कां० १८, सू० ४ ॥

It simply means the sacrificial offerings are to the particles of the dead bodies on the earth, in the middle region and the upper region (sky.) The verses have nothing to do with the worship of the Manes.

Almost all these verses of the Atharva Veda, Book 18 are also found in the Rig Veda, Book 10 with variations here and there.

It is said the Book 18th of the Atharva Veda contains hymns on the subject of sacrificial offerings to the Manes or spirits of the dead. We have proved above that they are verses relating to the burning of the dead body on the funeral pyre.

भस्मान्तꣳशरीरम् य० वे० 40, 15 :—the burning of the dead is the last purificatory rite and there is no other ceremony beyond that rite according to the Vedas.

The following verses from the Rig Veda are cited in support of the Mritakapitrishraddha or offerings to the ancestral Manes.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसौ ।
ताभ्यामेनं परि देहि राजन्त् स्वस्ति चास्मा अनमीवꣳ धेहि ॥

ऋ० वे १०, १४, ११ ॥

The translation according to the commentary of Sayana is :—And those two dogs of Yama, the watchers, four-eyed, who look on men and guard the pathway,—Entrust this man, O king, to their protection, and with prosperity, and health and wealth endow him. Is this not all tinged with Pauranica ideas ?

The translation according to the Vaidica Siddhanta runs :—

O refulgent, the ruler of the inner heart (God), thou hast divided all deeds into two classes according to thy rule, which protect (or govern the universe), which

have four feet, Dharma, Artha, Kama and Moksha, which are guide to the two paths, temporal and spiritual and which are giver of fruits to men. By means of those actions or paths protect this man (on death bed): with the Sakama सकाम (temporal) actions give health, wealth and prosperity, and with the Nishkama निष्काम (spiritual) path offer (prepare for) him absolution. In this verse a dying person is ordained to invite learned instructors to hear the above hymn recited by them; and contemplating on the Deity, he should give up his vital portions.

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।

असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥

ऋ० वे० १०, १५, १ ॥

We have given above the explanation and purport of the verse and quoted the Nirukta on it.

These are the principal verses cited as authority in support of obsequial offerings to ancestral Manes. We have given the real phase or statement of the case. We have also given the meaning of the terms "Yama" and "Pitri" according to the Vedas: the Pitris are either the living elders (parents, etc.,) as object of worship in the parent sacrifice or they are a kind of air in the middle region (atmosphere).

We shall bring to the notice of the reader only one or two verses more in support of the Vaidica view on the Parent sacrifice.

The Verse 46, Chapter 19 of the Yajur Veda says "My folk, ye living among those who live." The critic himself can observe whether it refers to the living or the dead parents, etc.

Again mark the Verse 62, Chapter 19 of the Yajur Veda (in the Rig Veda, 10, 5, 6.) Bowing the *bended knee* and seated southward accept ye all this sacrifice with

favour. Injure us not for any sin, O Fathers, which we through human frailty have committed. The bended knee *naturally* refers to the living beings, not to the dead ones: ये च जीवाः, etc., Atharva Veda, 18, 4, 57 and such other Mantras utterly demolish to the Pauranica theory of worship to the Manes. The reader might have marked more Mantras of a similar nature in the preceding pages, we have given only a few samples of them.

In criticising the authorities of the Smritis and the modern Puranas the critic is reminded to apply the following rules of interpretation :—

(1) Whenever contradiction exists between the Vedas, Smritis and Puranas, etc. (See the Rules of Interpretation).

(1) केवलं शास्त्रमाश्रित्य न कर्त्तव्यो विनिर्णयः ।
युक्तिहीने विचारेतु धर्महानिः प्रजायते ॥ बृहस्पतिः ॥

The critic should apply these rules very carefully and judge accordingly.

Innumerable authorities are quoted from the Smritis and Puranas in support of the doctrine of Pindapitriyajna or obsequial offerings to ancestral Manes. A few illustrations will suffice—

त्रींस्तु तस्माद्धविः शेषात्पिण्डान्कृत्वा समाहितः ।
औदकेनैव विधिना निर्वपेद्दक्षिणामुखः ॥
म्रियमाणे तु पितरि पूर्वेषामेव निर्वपेत् ।
विप्रवद्धापितं श्राद्धे स्वकं पितरमाशयेत् ॥
विप्रान्तिके पितृन्ध्यायन्, etc.
पिता यस्य निवृत्तः स्याज्जीवेच्चापि पितामहः । etc.
अपसव्यमग्नौ कृत्वा सर्वमावृत्पवित्रकम् ।
अपसव्येन हस्तेन निर्वपेदुदकं भुवि ॥
Manu Smriti, Chapter 3.

अथैतन्मनुः श्राद्धशब्दं कर्म प्रोवाच प्रजानिःश्रेयसार्थं तत्र पितरो देवता ब्राह्मणस्त्वाहवनीयार्थे मासि मासि कार्यमपरपक्षस्थापराह्णः श्रेयान् ॥ आपस्तम्बीयमनुसंमतवचनम् ॥

Such are the nature of the verses quoted from Manava Dharma Shastra and the other Smiritis in favour of the above sacrifice (monthly obsequies to the Manes of each man's ancestors). The sacrificer is, in empty glades, naturally clean on the banks of a river and in solitary spots, to burn certain offerings and with many ceremonies to set down cakes of rice and clarified butter invoking the manes to come there and partake of them. He is afterwards to feast a number of Brahmins. He is to serve them with respect and they are to eat there in silence. Departed ancestors are said to be attendant on such invited Brahmins, hovering around them and sitting by them when they are seated. See the Manu Smriti, Chapter 3, Shloka 189. There are mentioned in this chapter of Manu not only the cakes of rice but deer (antelopes), goats, buffaloes, wild boars, etc., also are ordained for the purpose. Do not all these ordinances remind us of the ritual observances of the Vamamargees of the day. One can easily observe that all these disgusting rituals are interpolations in the Manu Smriti and other sacred books. See introduction to the Narada Sanhita where it is plainly stated that the Manu Smriti has already had three redactions upto this time. There were additions to and subtractions from its contents. The same is the case with the other sacred books, as the Mahabharata, the Ramayana of Valmiki, etc. See also the Chapter on the human and animal sacrifice. There is a tradition that Manu has undergone three successive redactions. The introduction to Narada states that the work of Manu originally consisted of 1,000 Chapters and 100,000 Shlokas. Narada abridged it to 12,000 Shlokas and Sumati again reduced it to 4,000. The treatise which we possess must be a third abridgment as it only extends to 2,685 Shlokas. In the legal commentaries two other Manus are frequently quoted—a Vrihat (larger) Manu and a Vriddha (old) Manu. The

verses quoted from these Manus are not to be met with-in our code. The fact is, that there must have been a Manu whose treatise on law was originally written in aphorisms.

Many changes since Manu, have taken place and they are incorporated in the present state of religion, such as the modern Puranas, sects, present objects of worship, Shiva, Devi or Bhawani, etc., Vishnu and his incarnations, Rama, Krishna and other gods, good or bad spirits, local gods, early marriage, the present condition of women in India to remain behind a curtain, the baneful caste system, etc. In fact we cannot form an idea of the Vaidica Aryans from what we are ourselves now in the present age. There is a gulf of difference between their manners and customs, their religious and social institutions and habits and those of ourselves. The modern Tantras and Puranas have almost changed the phase of the Aryan religion contained in the Vedas.

The following quotations from the Puranas may be used as authorities or illustrations on the Mritakapitri Shraddha:—

देशे काले च पात्रे च श्रद्धया विधिना च यत् ।
पितृनुद्दिश्य विप्रेभ्यो दत्तं श्राद्धमुदाहृतम् ॥
Brahma Purana.

एते श्राद्धं सदाभुक्ता पितॄन् सन्तर्पयन्त्युत ।
यत्र क्वचन धर्मज्ञा वर्त्तमानान्हि योगतः ॥
Vishnudharmottara.

नामगोत्रं तु पितृणां प्रापकं हव्यकव्ययोः ।
श्राद्धस्य मंत्रास्तद्वचोपलभ्यानि भक्तितः ॥
Matsya Padma, etc, etc.

Almost all the Puranas contain this doctrine of obsequial offerings to the Manes. The reader is especially referred to the following authorities:—Agni Puran, Chapter 163; Markandeya, Chapters 30, 31, 32 and 33; Vrihan-

naradiya, Chapter 26; Varaha Purana, Chapters 13—14; Matsya Purana, Chapters 16—22; Kurma Purana, 20, 21 and 22 Chapters; and Linga Purana, Chapter 45. The whole subject is minutely described in the pages 1717 of the Chaturvarga Chintamani.

The most important point is the invitation of Brahmanas to the feast held in honour of dead forefathers It is asserted that the Manes in aerial (invisible) forms enter into the bodies of the Brahmanas invited to the feast and thus they are propitiated. See Manu, Chapter 3 Shloka 184.

निमंत्रितान् हि पितर उपतिष्ठन्ति तान् द्विजान्।
वायुवच्चानुगच्छन्ति तथासीनानुपासते ॥

See also Padma Purana, Patala Khanda. "When Ramaji, in his pilgrimage to Pushkara, performed this rite near Viyogavapi, Sitaji saw actually with her physical eyes Maharaja Dasharatha, etc., in the bodies of the Brahmanas invited to partake of the banquet. She was much ashamed of it and hid herself from the sight of the forefathers. Does this refer to the custom of Pardah? The condition of women in India in ancient time was immensely superior to what we find now. They were not required to remain behind curtain. This loathsome modern pardah system is evidently an outcome of the Mahommedan rule. Certainly the Indian women in those days were as modest as they are now; notwithstanding there was no pardah system then. Most probably the writer is thinking of the present pardah system and the idea is introduced or rather interpolated in the Purana. Or it must be a sensible deviation from the known laws of nature. We are not prepared to account for miracles.

Further, the dead persons assume various bodies (of gods, beasts, birds, etc.,) according to their merits or demirits in their former birth. The delicious viands

enjoyed by the Brahmanas are transformed into that sort of food which is most suitable to the god, beast or bird in his rebirth. In proof of it, the authority of Devala is cited :—

देवो यदि पिता जातः शुभकर्मानुयोगतः ।
तस्यान्नममृतं भूत्वा देवत्वेप्यनुगच्छति ॥
गान्धर्वं भोग्यरूपेण पशुत्वे च तृणं भवेत् ।
श्राद्धान्नं वायुरूपेण नागत्वेप्यनुगच्छति ॥
पानं भवति यक्षत्वे राक्षसत्वे तथामिषम् ।
दानवत्वे तथा मांसं प्रेतत्वे रुधिरोदकम् ।
मनुष्यत्वेऽन्नापानादि नानाभोगरसो भवेत् ॥

Is it not a miracle of miracles ? The history, derivation and meaning of the word Sapinda, (सपिंड), for the most part, explain the doctrine of the parent sacrifice and the modern rite, obsequial offerings to the manes. The word Sapinda denoted propinquity or nearness of blood—the word *pinda* meaning body or blood. Gradually it came to mean the kinsmanship connected by the offering of the funeral rice ball to the manes. Ultimately the word pinda means also ball of flesh of various sorts. Thus the Law of Inheritance and Succession is entirely governed at present by the various interpretations of Sapinda. (H. Law) Most of the authorities cited by the Pauranikas in support of the doctrine of the sacrificial offerings to the fathers, the manes or spirits of the dead are from the Rig Veda, Mandala 10, the Yajur Veda, Adhyaya 2 and Adhyaya 19 and the Atharva Veda, Kanda 18. But all the verses cited by them either refer to the worship (respect or honour) shown to the living elders (fathers, grandfathers, etc,) or to the burning of the dead body on the funeral pile (chitadaha). We could not translate and explain all the verses cited within the limited space of the short chapter on the parent sacrifice, but we have tried to explain clearly the whole matter, by applying the maxim of स्थालीपुलाकन्याय where the condition of the

whole class is inferred from that of a part, by giving the gist or essence and sometimes the translation and explanation of the verses quoted.

All along we have failed to trace the creation of the imaginary manes of the Puranas and the origin of the invitation of the Brahmanas and others to grand feasts held in honour of the dead forefathers. There is no mention in the Vedas of the manes and their propitiation or satisfaction by feasting the Brahmanas, etc. The Brahmanas and others may be entertained sumptuously, but not under the pretence of the satisfaction of the manes.

Conclusion.

We have surveyed in brief the doctrine of Ancient Sacrifice. In the Vedas there is no trace of Shraddha. The sacrifice is named Pitriyajna in them. The word Shraddha is of modern origin. The verses quoted from the second chapter and the nineteenth chapter of the Yajur Veda, the eighteenth Kanda of the Atharva Veda and the tenth Mandala of the Rig Veda, in support of the Mritaka Pitri Shraddha, all refer either to the burning of the dead on the funeral pile or to the worship (respect or honour) of the living elders. We have fully explained the meanings of the words Yama and Pitri in the Vedas in the foregoing pages. In the Puranas Yama is an extraordinary and miraculous being as described below in the Padma Purana :—

त्रिंशद्योजनदीर्घाङ्गो वापीसदृशलोचनः ।
धूम्रवर्णो महातेजाः प्रलयाम्भोधरध्वनिः ॥
तृणाधिराजलोमा च ज्वलदग्निशिखाग्रवत् ।
नासारन्ध्रस्फुरच्छ्वासस्वनैर्जितमहानिलः ॥
सुदीर्घदशनश्रेणिः शूर्पोपमनखावलिः ।
प्रचण्डमहिषारूढः सन्दष्टदशनच्छदः ॥
दण्डहस्तश्चर्मवासा भ्रुकुटीकुटिलाननः ।

His body is 240 miles in length, etc. The Yama

of the Vedas is quite distinct from the Yama of the Puranas. In the same way the word Pitri of the Puranas is quite different from that of the Vedas.

There are no verses as to the invitation of the Brahmanas and others to feasts held in honour of the dead forefathers for their benefit There are verses in which the word "living" occurs which demolishes the theory of Mritakashraddha. The Brahmana Granthas, the voluminous commentaries of the Vedas, sometimes with something extraneous or additional to the original texts, also show that there is no mention of the offerings to the manes or dead forefathers in them. The Shrauta Sutras mention and describe in detail the offerings to the manes. But the aphorisms relating to the point are either interpolations by later writers or additional remarks of the aphorists. There are many interpolations in the Manu Smriti and other sacred writings on the subject. Not only the cakes or balls of rice are to be offered to the manes, but many sorts of flesh accompany and serve the purpose of the ceremony. Were not these (the offerings to the manes and the animal sacrifice) which led to the rise of Buddhism ? The modern Puranas are brimful of allusions to ancestral worship. They are full of descriptions of the manes and their partaking of the feasts held in their honour by the invitation of the Brahmins. They go so far as to assert that the dead forefathers can be invited by the recitation of the Mantras. The Manes enter the bodies of the Brahmanas invited to enjoy the feasts consisting of delicious viands (as laddus, jalebees, etc.) The food eaten by the Brahmins is transformed to a kind most suitable to the person on the rebirth and so forth is the vivid description in the Puranas. The modern Pauranikas have tried their utmost to deduce the doctrine of Mritakapitrishraddha from the Mantras of the Vedas and they have upto this time utterly failed in their

attempt. They depend on the modern commentators Sayana and Mahidhara for the proof of the doctrine. But the modern commentaries are based on the Shrauta Sutras and the modern Puranas and the Tantras for the doctrine of offerings to the manes or dead forefathers.

It will repay the reader well if he studies the original Mantras with the help of the Angas and the Upangas, especially the Purva Mimansa of Jaimini, and then compare the verses of the Vedas with the Brahmana comments and the Shrauta Sutra glosses.

The proper study and a comparison of the Vedas, etc., with the modern Puranas is sure to cause the reader to arrive at the truth. The derivation, etc., of the technical term Sapinda will help the reader much in the matter. The word Sapinda is a compound word made up of *Sa* and *pinda*. 'Sa' or Samana means 'same' and 'pinda' means body. The word Sapinda, therefore, means a person who has particles of the same body. Sapinda relationship thus exists through connection of the parts of the same body. All those who are descended from a common ancestor within seven degrees on the father's side and five degrees on the mother's side are Sapindas. Mitakshara. Jimutavahana takes the word *pinda* to mean Parvana oblation and according to him only those are Sapindas to a person who are related to him through the Parvana Pinda. The word has three different meanings: in matters relating to inheritance, in matters relating to mourning and for purpose of marriage. Dayabhaga.

All this will plainly tell the reader and critic what [illegible] and what is non-Vaidica in the Pitriyajna. [illegible] of difference between the Vaidica [illegible]

There are translations of the Vedas but those translations, for the most part, are founded on the modern commentaries of Sayana and Mahidhara imbued with Pauranica ideas. The critic has to study the Vedas with the help of the Angas, Panini's Grammar, Yaska's Nirukta, etc., and the Upangas, the Purva Mimansa of Jaimini, etc., and then and then only he can give his opinion on the subject. The savants of the East and the West are requested to canvass the question of Shraddha.

May God lead us from darkness to light, from falsehood to truth! is our ultimate prayer to the Almighty.

यस्मिन्नृचः साम यजूꣳषि य स्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तꣳसर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥
यजु० वे० अ० ३४ मं० ५ ॥

Wherein the Richas, Samans, Yajur verses (including the Atharva Veda), like spokes within a car's nave, are included,

And all the thought of creatures is inwoven, may that, my mind be moved by right intention.

CHAPTER VII.

Karma Kanda.

ANIMAL AND HUMAN SACRIFICES.

THIS is the most important and most hotly contested question of the day in the whole range of Vaidica literature or subjects. There are two or rather three parties contending with each other for or against it. The first party asserts that there is no animal or human sacrifice in the *Vedas*. The other party or parties assert that there is animal or human sacrifice in the *Vedas*. The first party believes that only the four Sanhitas (Rig, Yajur, Sama and Atharva) are the Vedas. The second party says that the Brahmanas are included in the Vedas. The first party advances the six Angas and the six Upangas for the true interpretation of the Vedas, while the second party interprets them according to the commentaries of Sayana, Mahidhara and Uwwata. The first party holds "The Vedas, the treasury of Science and morals, are revealed by God and regards their textual portions as self-evident truths, admitting of no doubt and depending on the authority of no other book; *being represented in nature, the kingdom of God.* It is the condition of all kinds of proof and is therefore capable of being proved by no other demonstration than by *reductio ad absurdum.* As for example, the sun or the lamp being a self-luminous body requires no light from without. The authenticity of commentaries on the Vedas, called in Sanskrita the Brahmanas, the six Angas, six Upangas, four Upavedas and 1127 Shakhas, all composed by Brahmá and other sages, lies in their adherence to the original text, the least depar-

ture from which annihilates their authority. The second party believes that the four Sanhitas, the Brahmanas, etc., all are Vedas. There is nothing in them which is contradictory to each other and to truth. There is a third party which with great diffidence says that only the four Sanhitas are the Vedas, but there is animal or human sacrifice in them. They interpret the Vedas according to the commentaries of Sayana and Mahidhara. In the preceding chapters we have fully decided the point that the Brahmanas cannot be included in the Vedas and the study of the Angas and the Upangas is quite indispensable for the true interpretation of the Vedas. The commentaries of Sayana, Mahidhara and Uwwata contain Pauranica and Vamamargica tenets, opinions and ideas. We have already brought above to the notice of the reader that the sacrifice of the Brahmanas, Shrauta Sutras, Tantras, Bible, etc., is quite different from the sacrifice of the Vedas. There is no human or animal slaughter in the Vedas. The Yajna (worship) is the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of Chemistry, Physics and the like arts of peace, the instruction of people, the purification of air, the nourishment of vegetables by the employment of the principles of metereology called *Agnihotra* in Sanskrita, which showers blessings all around. It is the most important duty of man. The Vedas prescribe things to be burnt to make an excellent smoke which purifies the air, also rising, it mixes with and forms clouds and comes down as rain, the rain thus also being purified by its presence. The object and effect of sacrifices, as ordered in the Vedas, is the purifying of air and water and hence the destroying of disease.

Sacrifice according to the Bible is anything consecrated and offered to God; an immolated victim or an offering of any kind laid upon an altar, or otherwise pre-

sented in the way of religious thanks-giving, atonement or conciliation. Burnt sacrifices or offerings are something offered and burnt on an altar as an atonement for sin. The offerings of the Jews were a clean animal as an ox, a calf, or a sheep, or some vegetable substances as bread, ears of wheat or barley. See the Book of Leviticus for the times of offerings, sacrificers, priests, etc.

Kinds of Offerings and Sacrifices in the Vedas.

The products of the cow were offered—milk, curds and butter. Grain was offered in different forms. See the five great sacrifices of the Aryans. According to the Shrauta Sutras, sacrifices included also goats, sheep, cows, buffaloes, horses, men—the last two being considered of the greatest value. Incense was also burnt. Five animals are declared fit for victims (in the Shrauta Sutras) for the bloody sacrifices—man, the horse, the steer, the sheep and the goat. At a solemn sacrifice all five victims are to be immolated. According to the Bible, Brahmanas, Shrauta Sutras, Tantras, etc., the slaughter of animals, etc, in the name of God or other deities was supposed to be the most meritorious work, but according to the Vedas it is the most heinous crime and sin.

Thus premising, we shall quote, translate and explain texts, etc., from the Vedas, etc. The Brahmanas, etc., are voluminous works but we shall take only a few samples and examine them. Since the Purva Mimansa is the Science of the Vedas and the Brahmanas we shall quote as many aphorisms and extracts from the commentaries on the point as we can. The Upanishads including the Vedanta, Sankhya, etc., will also be consulted. The final conclusion will be that there is no human or animal slaughter or offering in the Vedas. It is only the later Tantras, Shrauta Sutras, etc., which contain these disgusting ideas. Such loathsome tenets gave rise to Buddhism and Jainism.

The Brahmanas and the Shrauta Sutras on Sacrifice.

At some of these (sacrifices) animals were ordained to be sacrificed in large numbers—so many that in comparison with them, the hecatombs (the great sacrifice of victims) of ancient Greece and Rome appear insignificant. Not only the Brahmanas describe such sacrifices but the Shrauta Sutras and the Grihya Sutras also are brimful of allusions to, and contain detailed and minute descriptions of, animal and human sacrifices. A full account is given in the Brahmanas of the sacrifice of the horse and the human sacrifice is referred to with ominous frequency. In England large number of human beings were burnt alive in images made of wicker work. At Athens a man and a woman were annually sacrificed to expiate the sins of the nations. The Germans sometimes immolated hundreds at a time. For the sake of briefness we shall quote only a few examples from the Brahmanas and Shrauta Sutras.

"तस्य वपामुत्खि द्याऽऽहरंति तामध्वर्युः स्रुवेणाभि, धारयन्नाह, स्तोकभ्योऽनुब्रूहीति" ॥ ऐतरेय ब्रा० पं० २, खं० १२ ॥

"तेषां वपायामेव हुतायां स्वर्गो लोकः प्राख्यायत ते वपामेव हुत्वाऽऽहरत्येतराणि कर्माण्ययूदूर्ध्वाः स्वर्गं लोकमायन् ॥

ऐ० ब्रा० पं० २, खं० १३ ॥

सहोवाचाजीगर्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं विधसिष्यामीतितस्मा अपरं शतं ददुः सोऽसिन्निःशान पेयाय ॥

ऐ० ब्रा० पं० ७, खं० १६ ॥

अथातः पशोर्विभक्तिस्तस्य विभागंवक्ष्यामः= ॥

ऐ० ब्रा० पं० ७, खं० १ ॥

पशुमालभ्य पुरोडाशं निर्वपति ॥ कृ० य० सं० अष्ट० ६, प्र० ३, अनु० १० See also its Sayana Bhashya.

अथ पशोरेवच्छिद्रमापिदधाति ॥ कृ० य० अ० ६, प्र० ३, अनु १० ॥

मेदसा सूचौ प्रोर्णोति अर्धर्चे वसाहोमं जुहोति ॥

कृ० प० सं० अ० ६, प्र० ३ अनु, ११ ॥

इषेत्वेति वपा मुद्खिदति ॥ कृ० य० सं० पशुबन्ध अ० ६, प्र० ३, अ० ६ ॥

तस्याशिरः छित्वामेधम प्राचारयन् ॥कृ० य० सं० अ० ६, प्र० ३ अ० १॥

See also the commentary of Sayana on them.

वाचे पुरुष मालभते, etc.

Taittiriya Brahmana, p. 972-973, Poona Edition.

अथ पशुकल्प उत्तरतोग्नेः शमित्रस्यायतनं कृत्वा ॥

आश्वलायन गृ० सू० अ० १, खं ११ ॥

आनुडुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम ॥

आश्व० गृ० सू० अ० १, खं १४ ॥

नामांसो मधुपर्को भवति ॥ आश्व० गृ० सू० अ० १, खं० २४ ॥

वपाया श्रप्यमाणायां प्रेषितः स्तोकेभ्योन्वाह ॥

आ० श्रौ० सू० पू० प० अ० ३ खं ४ ॥

In addition to the above quotations, the following citations are from the Grihya Sutras, etc.

(1.) Paraskara Grihya Sutra, Kanda 12, p. 361, edited by F. Max Muller.

Now (follows) the penance for a student who has broken the vow of celibacy, etc. The mention of the deity (Lust) is noticeable here. Cf. Apastamba translated by George Buhler, Prashna 1, Patala 1, Khanda 26, p. 15. Gautama edited by F. Max Muller, XXIII, 17 (S. B. E.) Vol. II. See also the Manu Smriti, Chapter 11, Shloka, 118 and 122.

(2) Apastamba Dharma Sutra, P. 1, P. 5, K. 18 Translated by G. Buhler, p. 64.

See also the Ashwalayana Grihya Sutra, Chapter 1, K. 24.

A. G. Sutra, p. 199. Translated by Hermann Oldenburg.

Taittiriya Brahmana, Ashtaka 3, Chapter 9, Anuvaka 9. See also the Sayanabhashya on it. Cf. The Khadira Grihya Sutra, P. 3, K. 4, p. 417. Translated by H. Oldenburg.

(3) Taittiriya Brahmana, Ashtaka 3. Mahabharata, Ashwamedha Parva, Chapter 89; Valmiki Ramayana, Bala Kanda, Canto 14.

(4) Shatapatha Brahmana, Kanda 3, Chapter 4, Brahmana 1, Kandika 1-2. Translated by Julius Eggeling.

(5) Paraskara Grihya Sutra, p. 344. Translated by H. Oldenburg.

(6) Krishna Yajur Veda, Kanda 3, Prapathaka 4, Anuvaka 5.

Taittiriya Brahmana, Kanda 3, Prapathaka 4, Anuvaka 1—19.

Mark the deities and abstractions here.

(7) Shatapatha Brahmana, Kanda 3, Chapter 4, Brahmana 1.

See also Vashishtha Smriti, Chapter 4, etc.

(8) Apastamba, Prashna 2, Patala 7, Khandas 16-17. Translated by G. Buhler.

(9) Baudhayana Pitramedha Sutra, Prashna 1.

See also Ashwalayana Grihya Sutra, p. 238. Translated by H. Oldenburg.

On the authority and value of the Grihya Sutras, Shrauta Sutras and the Brahmana treatises, see the Rules of interpretation, Jaimini, etc.

The Shrauta Sutras are based on the Brahmanas. The word *Shruti* is confounded here with the Brahmanas.

Whether the so-called Krishna Yajur Veda is Drishta (दृष्ट) or Prokta (प्रोक्त), see Panini.

All of these prove that there was human or animal sacrifice in the Brahmanas, Shrauta Sutras, Grihya Sutras and the so-called Krishna Yajur Veda. We have given only a few samples. Compare with them the Ajagavadi (आजगवादि) of the Katéya Shrauta Sutras and so forth.

A few illustrations of animal sacrifices may be given from the modern treatises on the Purva Mimansa :—

"अग्निषोमीयः सवनीय आनुबंध्यश्च"

"साद्यस्को नाम सोमयागविशेष =" ॥

Arthsangraha (p. 88 and 111, Jiwananda's Edition, Calcutta). Laugakshibhaskara.

जैमिनिः पंचमाध्यायस्य प्रथमपादः । पशवङ्गं रशना स्यात्तदागमे विधानात् यूपाङ्गं वातत्संस्कारात् ॥ इत्यादि.

See the commentaries of Shawara, Kumarila Bhatta and Parthsarathi Mishra on them. See the criticisms on Jaimini at the end of the chapter.

जैमिनीयन्यायमा० वि० प्रधान सोमप्रत्यासत्तिः

Madhawacharya.

On these subjects see the Krishna Yajur Veda Sanhita, 2, 3, 9 and first Ashtaka and seventh Ashtaka. Also Sayana Bhashya.

"अग्निषोमीयं पशुमाल भेत"

See the comments of Shankaracharya, Ramanuja, etc., on them. All of these are stated to prove the animal sacrifice. We reserve our criticisms on them so long as we have not come to the Purva Mimansa of Jaimini.

Conflicting opinions on human sacrifice.

The late Dr. Rajendra Lal Mitra, C. I. E., has tried to prove it from his study of the Brahmanas as well as from the other sacred books,

Both Colebrooke and Wilson came to the conclusion "that human sacrifices were not authorized by the Veda itself". "By the Veda itself" they meant the hymns of the Rig Veda.

Some are of opinion that there is a hymn in the Rig Veda clearly referring to the story of Shunahshepa (described in detail in the Aitareya Brahmana) but so vaguely that it could not be said that it authorized human sacrifice.

See Rig Veda, Book I, hymns 24—30. See also the translation by Professor Max Muller and by Mr. Griffith. They, on the authority of Sayana, say this is one of the hymns addressed by Shunahshepa to Varuna, when bound to the sacrificial post (see the hymn 25). Varuna pleased with the hymns of Shunahshepa set him free.

We have first of all in the Aitareya Brahmana the details of the story of Shunahshepa in which a Brahmana sells one of his own sons to a Raja with the expressed intention that he be slain and sacrificed as an offering to Varuna in the place of the Raja's own son who had been promised to the god, etc., etc.

By repeating the Mantras in praise of Varuna, the victim escaped death.

हरिश्चन्द्रो हवैधस ऐक्ष्वाको राजाऽपुत्रआस ।
तस्यहशतं जाया बभूवुः । तासुपुत्रं नलेभे.....
उत्तमस्यामेवर्च्युक्तायां विपाशो मुमुचेऽगद ऐक्ष्वाक आस ॥

Aitareya Brahmana, Panchika 7, Chapter 3.

Further we will give the whole story in a condensed form. The story is found with variations more or less, in the Ramayana, Bhagwata Purana, etc. It is a mere legend and intrinsically false. No trace of all these details in the Brahmana, etc., is found in the Rig Veda. Human

sacrifices are not authorized in the Vedas, but were introduced in later times. We have already shown above how the Brahmanas comment on the hymns of the Vedas. There are many things in them extraneous or additional to the original texts of the Vedas. Sometimes they describe and introduce in them the rites and customs which prevailed at the time of their composition. If We trace the story from the Brahmana to the modern Puranas and the Dramas and then compare it with the original verses (Mantras), then we shall be able to arrive at the truth. For ready reference see Indo-Aryan, Vol. II, pp. 74—76; Wilson's Rig Veda, I, pp. 59 f; Max Muller's History of ancient Sanskrita literature, pp. 408 ff. and Translation of the Aitareya Brahmana by Dr. Haug, pp. 460 ff. Manu Smriti, 10, 105; Vashishta Smriti, Chapter 17, 31, 33. Valmiki Ramayana, Book I, Cantos 61-62; Bhagavata Purana, Skandha 9, Chapter 7; Vedic India, Chapter X.

An abstract of the Aitareya version of the story :—

There was a powerful king, Harishachandra, a descendant of Vedhas (Brahma) who had a hundred wives but no son. By advice of the great sage Narada who lived in his house, he prayed to Varuna the king and said "may a son be born to me and I shall sacrifice to thee!" Varuna said "yes" and a boy was born to the king who named him Rohita. Varuna soon claimed the child. But the father succeeded in obtaining respite after respite until Rohita grew to young manhood and was girt with his armour. Then Varuna would wait no longer and the king could find no more excuses.

So he said to his son "child, he gave thee to me, that I sacrifice thee to him." The son said "no," took his bow and ran away from home and went to the forest where he lived for a year. Then Varuna vented his anger on the king, whom he afflicted with dropsy. Rohita, meanwhile

met a Brahmana in his wanderings, who advised him to travel. It was Indra in human form "The fortune of a man who sits, he said, sits also. It rises when he rises, sleeps when he sleeps, and moves when he moves. Travel! a traveller finds honey, a traveller finds sweet figs. Look at the happiness of the sun, who travelling never tires. Travel Rohita. "Rohita travelled six years. He came to know that his father had been afflicted with dropsy by Varuna. At the end of his travelling he met in the forest a starving Rishi of the holy Angiras race, who had three sons. Rohita said to him "Rishi, I give thee hundred cows, I ransom myself with one of these thy sons." The father embraced the eldest and said "not him." The mother embraced the youngest and said "not him" So they agreed to sell Shunahshepa, the middle son. And Rohita took him to the king who offered him to Varuna in exchange for his son. Varuna said "yes, for a Brahmana is better than a Kshatriya" and ordered the king to prepare a great royal sacrifice. Shunahshepa was to be the victim for the day when the Soma is offered to the gods. Vishwamitra was the hotar on this occasion. But when Shunahshepa was prepared, they could get nobody to bind him to the sacrificial post. His own father, who had sold him did it for a hundred more cows. But no one could be found to kill him. His father declared himself willing to do that also for still a hundred more and approached his son whetting his knife. Shunahshepa thought "They will really kill me as if I were not a man. I shall pray to the gods." He prayed to them all in succession, one sending him on to another. Ushas came last. While he prayed to her his fetters were loosed and dropped off him and the king's dropsy left him, so he was well again.

And the victim that was to have been was requested, instead, to perform the sacrifice of the day. The Rishi

now claimed his son and wanted to take him back with him. But he refused and became the adopted son of Vishwamitra. For the other versions of the story, the reader is referred to the other works, Ramayana, etc. It is very easy to disentangle the kernel of this story from the Brahmanica and Epic and Pauranica and Dramatic and Tantrica additions and flourishes and accept the gist or purport only of the legend.

Another passage from the Aitareya Brahman, is referred to with the view of the rice cakes superseding all other kinds of offerings. See Haug, Vol. II, P. 90 ff. All these stories are to be understood in the usual way in which Brahmana eulogistic legend are—what is depreciative and prohibitive is simply padding of no value except to increase the eulogy. Cf. the Arthavada, Stuti or Ninda of the Purva Mimansa and the Brahmanas. We have only to accept their gist or purport. The gist of the story of Shunahshepa is that the individual soul (called Shunahshepa in the legend of the Aitareya Brahmana and the other religious books) supplicates the Almighty God to save him from the wordly trammels or bondage. It is not a proper name but it means simply wise and learned in the Vedas. His prayer to God is given in the following verses :—

कस्यनूनं.....ऋ० मं० १, सू० २४, मं० १ ॥
अग्नेर्वयं.....ऋ० मं० १, सू० २४, मं० २ ॥ etc., etc.

The first verse contains the enquiry and the second verse the reply to it. All this is in accordance with the Vaidica Siddhanta. The Pauranicas and others say that a sage named Ajigarta raised his sword actually to kill Shunahshepa. Shunahshepa and others were real human beings. The Pauranicas are always accustomed and ever apt to take this story and others of similar nature in their literal sense. All these myths, legends, fables or stories

contain some moral or instruction and we must accept them in that light or their rhetorical and figurative sense. They are mere Arthavadas (explanations) of the Mantras and whatever in the exaggerations and amplifications of the Brahmanas and the Puranas is inconsistent with the Vedas must be rejected. Let us come to the Vedas themselves and examine the ordinance or doctrine critically on the authority and the commentaries of Sayana and Mahidhara and the Vaidica Sidhanta founded on the Angas and the Upangas.

Rig Veda, Mandla I, Suktas 24—30. We shall take only 4 verses from the hymns and examine them minutely.

कस्यनूनं कतमस्यामृतानां मनामहे चारुदेवस्यनाम ।
को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥ १ ॥
अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारुदेवस्य नाम ।
सनो मह्या अदितये पुनर्दात्पितरं चदृशेयं मातरं च ॥ २ ॥

Translation based on the commentary of Sayanacharya :—

Of what Divinity of what class amongst the immortals shall we invoke the sweet name who will give us to the great Aditi that I may again behold my father and mother?

Let us invoke the sweet name of Agni the foremost amongst the Divinities that he may give us to the great Aditi and that I may again behold my father and mother. The translation according to the Vaidica Sidhanta runs :—

The name of what God amongst the immortals dowe certainly consider the best who will send us back to the world of the mortals (this earth) to see parents.

Amongst the immortals we consider the name of the Almighty God, foremost Agni, the best who will send us back to the world of the mortals (this earth) to see parents. Amongst the immortals we consider the name of the

Almighty God, foremost Agni, the best. He will send us back to the world of the mortals (this terrestrial region) to see father and mother again. Aditi means the region of the mortals, this earth.

The verses contain the doctrine of rebirth or re-incarnation :—

शुनः शेपोह्यह्वद्गृभीतस्त्रिष्वादित्यं द्रुपदेषुबद्धः ।

अवैनं राजा वरुणः ससृज्याद्विद्वाँ अदब्धो विमुमोक्तु पाशान् ॥ १३ ॥

Translation according to the commentary of Sayana :—

Shunahshepa caught and bound to the three-footed tree (the sacrificial post) has invoked the son of Aditi, may the royal Varuna, wise and irresistible, set him free ; may he let loose his bonds.

Translation according to the Vaidica Siddhanta :—

A wise or learned person, in actions, worship and knowledge, resembling trees, bearing fruits caught (entangled in the meshes of the world) invokes the supreme soul. May the Royal Varuna (Almightyy God), wise and irresistible, set him free, may he let loose his bonds (worldly trammels or bondage !)

Shunahshepa in the hymns is not a proper name. It is a common noun meaning learned and wise.

शुनो विज्ञानवत इव शेपो विद्यास्पर्शोयस्यसः ।
श्वासुयायी शवतेर्वास्याद् गतिकर्मणः श्वसितेर्वा ॥ निरु० ३, १८ ॥
शेपः शेपतेः स्पृशति कर्मणो...निरु० ३ । २१॥

विज्ञानवान् पुरुषः ॥ This is the authority for the meaning of the word शुनः शेप Shunahshepa.

उदुत्तमं मुमुग्धि नो विपाशं मध्यमंचृत ।
अवाधमानि जीवसे ॥ सूक्त २५, २१ ॥

Translation according to the commentary of Sayana:—

Loosen our upper bonds, the central and the lower, so that we may live!

Translation according to the Vaidica Siddhanta —

May He loosen all my worldly bonds (fetters)! arising from any cause. The three bonds or fetters are darkness, sickness and death, or birth, mundane existence and death or sattwa, rajas and tamas. The language here is figuratively used and Shunahshepa in the Vaidica language is the individual soul. *N. B.* Shunahshepa is the Rishi or Seer of these Mantras. According to the Nirukta **ऋषयो मंत्रदृष्टय:** a rishi is the seer of the Mantras or verses only. He is not the subject of the description of the verses, *i. e*, his own description is not given in those Mantras.

यातेनोच्यतेसादेवता according to this Nirukta, the Mantra gives the description of the god called its deity. Shunahshepa is the seer of the Mantras and the word Shunahshepa in the Mantras is the individual soul. The deities of the Mantras are Prajapati, Agni, etc., meaning God himself. Such reasons go to prove that there is no trace or mention of human sacrifice in the Vedas.

The verses of the 30th and the 31st chapter of the Yajur Veda are quoted in support of the human sacrifice. Cf. Book X and Book XIX of the Atharva Veda and the Book X of the Rig Veda and their Sayana Bhashya. The victims, men and women, to be dedicated to various deities and abstractions are enumerated from the 30th Chapter and the verses of the Purusha Sukta are given in support of the sacrifice from the 31st Chapter. It is asserted that the Chapters 30 and 31 treat of the human sacrifice or Purusha Medha. The ceremony was to be performed by a Brahmana or a Rajanya and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the horse-sacrifice might have failed to secure. The

ritual resembles in many respects that of the Ashwamedha; man the noblest victim being actually (Taittiriya Brahmana) or symbolically (Shatapatha Brahmana) sacrificed instead of the horse and men and women of various tribes, figures, complexions, characters and professions being attached to the sacrificial stakes in place of the tame and wild animals enumerated in Chapter 24th of the Yajur Veda these nominal victims were afterwards released uninjured and so far as the text of the white Yajur Veda goes, the whole ceremony was merely emblematical, a type of the allegorical self-immolation of Purusha, Embodied Spirit or the Cosmic man. The ceremony begun in the Chapter 30 is continued and concluded in the Chapter 31. The Brahmana priest recites to the assembled human victims the famous Purusha hymn (Chapter 31, Verses 1—16), which celebrates the mystical immolation of Purusha, the origin of all creation, of which the Purusha Medha or Human Sacrifice is an emblematical representation. See the Purusha Sukta, its translation and explanation in the Section on "Creation." It has nothing to do with human sacrifice.

The sacrifice could be commenced only on the tenth of the waxing moon in the month of Chaitra and altogether it required 40 days for its performance, though only five out of the 40 days were especially called the days of the Purusha Medha, whence it got the name of Panchaha (penta-diurnal). Eleven sacrificial posts were required for it, and to each of them was tied an animal fit for Agni and Soma (a barren cow), the human victims being placed between the posts. The passage in the Yajur Veda bearing on the subject describes the different kinds of human victims appropriate for various gods and goddesses. The section in which it occurs, opens with three verses which the commentator (Mahidhara) says were intended to serve as Mantras for offerings of human victims.

Then follows a series of 179 names of gods in the dative case each followed by the name of one or more persons in the objective case thus :—

"To Brahma, a Brahmana; to the Marutas, a Vaishya, etc." The copula is nowhere given and it is optional with the reader to supply whatever verb he chooses. The whole of their names occurs also in the Taittiriya Brahmana (Q. V.) with only a few slight variations and in some cases having the verb *alabhate* (आलभते) "to kill" with the prefix *a* and commentators have generally accepted the "term" to mean slaughter. Apasttamba makes here the following remarks :—"The Purusha Medha is penta-diurnal; a Brahmana or a Kshatriya should celebrate it. He thereby acquires strength and vigour; he enjoys all fruition.....Eleven animals should be tethered to eleven sacrificial posts and three oblations to Savitri having been offered with the specified Mantra, on the middle day they should be sacrificed (or consecrated *upakrita*). Having sacrificed thrice eleven men reciting the specified Mantra, the priest places the sacrificed victims between the sacrificial posts. The priest then placing himself on the south side recites the hymn to the great male Narayana, and then turning a burning brand round the victims consigns them to the north; the other priests then offering an oblation with clarified butter to the presiding divinity, place them there."

Sayana adds: "The human-formed animals, beginning with Brahmana and ending with a virgin should be immolated (alabdhavyah आलब्धव्याः) along with the sacrificial animals on the middle day of the five days of this Purusha Medha which is a kind of Soma Yoga."

The modern commentators of the Purva Mimansa and the authors of the modern treatises on Mimansa explain that the sacrificial operations "of consecration of

bringing the animal to the place of sacrifice, fettering it, tying it to the post, slaughtering and cutting the carcass open for the distribution of the flesh among the priests are all implied when sacrifice is meant."

The Shatapatha Brahmana also describes this rite :—

पुरुषो ह नारायणोऽकामयत ।..... ..
सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै ॥ १३, ५, १, (१—११) ॥

यस्मात् पुरुषमेधोनाम ।.....

ब्रह्मणे ब्राह्मणमालभते ।.....सर्वस्माइव ॥१३, ६, २, (१—२०)

The following is the Shatapatha Brahmana's description of the rite (as translated into English by Julius Eggeling).

Section 1. "Verily the great male Narayana willed 'I shall abide over all living beings, verily I shall become all this (creation).' He perceived this penta-diurnal sacrificial rite, Purusha Medha. He collected it. With it he performed a sacrifice. Performing a sacrifice with it, he abode over all living beings, and became all this (creation). He abides over all living beings, and becomes all this, who performs a Purusha Medha, as also he who knows all this.

.....

.....

All these regions, the whole year, the whole soul, the whole Purusha Medha are for the attainment and subjugation of everything.

(Seotion 2). 1. Now, whence the name Purusha Medha? These regions verily are Pur, and He, the Purusha, who sanctifies this (Pur) sleeps (shete) in this abode (Puri) and hence is he named (Puri) and shete—Purusha.

To him belongs whatever food exists in these regions; that food is (called) *Medha*; and since his food is

Medha, therefore is this Purusha Medha. Now since in this (rite) purified males are sacrificed (alabhate) therefore verily is this a Purusha Medha.

(10). "A Brahmana is sacrificed to Brahma. Brahma is verily Brahmana; Brahma thrives through Brahmana. To the Kshatriya (divinity) a (person of the) Rajanya (caste), (should be sacrificed). The Kshatriya is verily Rajanya. The Kshatra thrives through a Kshatra. To the Marits a Vaishya (should be sacrificed). The Visha is the Maruts. The Visha thrives through the Vishas. To Tapas (the presiding divinity of penances) a Shudra (should be sacrificed). Tapases verily Shudra. Tapas thrives through Tapases (works of penance). Even as these gods thrive through these animals (victims) so do they, thriving, cause the institutor of the sacrifice to thrive in all his wishes.

20.,.....He verily should not speak with every body; to him the Purusha Medha is everything and therefore he should not speak to all (kinds of persons); to those only whom he knows, who are learned, and who are dear to him, he may speak; but not to all."

Katyayana explains all this in his Sutras. He supplies the ellipses also where he thinks necessary. See also the Taittiriya Brahmana and the portion translated by Julius Eggeling, Part V, pp. 413—17.

(1) To a divinity of the Brahmana caste a Brahmana should be sacrificed (alabhate);..... (10) to Atikrushta (a detested divinity) a Magadha (the son of a Vaishya by a Kshatriya woman)..... (179) (and) to the goddess of hope for attainable objects a virgin.

We have already given the remarks of Apastamba on them.

Thus we have seen that Katyayana, Apastamba and the modern commentators Sayana, Mahidhara, etc., and the modern commentators of the Purva Mimansa and the authors of the modern treatises on the Purva Mimansa, all explain and comment that the Vedas and their Brahmanas contain and describe Human Sacrifice. The Western Sanskrita Scholars and most of the Eastern Scholars (Colebrooke, Weber, Wilson, Muir, Oldenburg, Ragozin, Max Muller, Hillebranst, R. L. Mitra, R. C. Dutta, etc.,) follow the above aphorists, commentators and authors and assert in their works that there is human and animal sacrifice in the Vedas (Mantra and Brahmana). It was either real or symbolical. We shall translate and explain the verses of the Vedas according to the Vaidica Siddhanta and prove conclusively from the Purva Mimansa of *Jaimini* (the science of Mantra and Brahmana) that there is no trace of Human or Animal Sacrifice in the Vedas.

देवंसवितः प्रसुवयज्ञं प्रसुवयज्ञपतिं भगाय ।

दिव्यो गन्धर्वः केतपूः केतंनः पुनातुवाचस्पतिर्वाचंनः स्वदतु ॥ १ ॥

तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥ २ ॥

विश्वानि देव सवितर्दुरितानि परासुव ।

यद्भद्रंतन्न आसुव ॥ ३ ॥

विभक्तारंहवामहे वसोश्चित्रस्य राधसः ।

सवितारं नृचक्षसम् ॥ ४ ॥ यजु० वे० अ० ३० ॥

Translation according to the commentary of Mahidhara :—

1. Our sacrifice, God Savitar ! Speed onward : speed to his share the sacrificer's patron. May the celestial

Gandharva, cleanser of thought and will, make clean our thoughts and wishes. The Lord of Speech sweeten the words we utter!

2. May we attain that excellent glory of Savitar, the God: so may he stimulate our prayers.

3. Savitar, God, send far away all troubles and calamities, and send us only what is good.

4. We call on him, distributor of wondrous bounty and of wealth,

On Savitar who looks on men.

The verse one is repeated from XI, 7 and the verse two is repeated from III, 35 and XXII, 9 of the Yajur Veda.

Compare the verses 3 and 4 with the Rig Veda, V, 82, 5 and I, 22, 7.

According to the Vaidica Siddhanta the nature of God and the duties of an earthly sovereign are described in Chapter 30 of the Yajur Veda. The first four verses ordain how the Almighty God under the name of Savitar, etc., is to be supplicated. The first verse describes also the qualifications of an earthly sovereign. He should promote all learning and encourage education, he should be possessed of pure qualities, actions and temper, he should develop the resources of his country, should protect the virtuous and be devoted to God.

Oh! Refulgent God Savitar (the generator of all) accomplish the sacrifice, (*viz.*, just polity or the art of government) and bring into existence the lord of the sacrifice (a good king) for the enjoyment of the worldly objects, etc. May he (the king) the protector of this earth! be possessed of a good temper! May he purify (increase) our worldly knowledge! Himself being educa-

ted, the lord of speech, may he sweeten our speech (or support the cause of education).

भगइति धनना० निघं० २, १० ॥ केतइति प्रज्ञाना० निघं० ३, ९ ॥ गंधर्वः योगां पृथिवीधरतिसः ॥

Verses 2, 3, 4 point out also that a king should imitate the qualities of the Almighty. He should be just, etc., a good governor, ruler, etc. As God is merciful to the whole world, the king should be kind to and sympathise with his subjects. He should protect them as his own sons and make them righteous. The figure employed in the above verses is a kind of suppressed simile.

As far as the first four verses go there is not much difference between the explanation of Mahidhara and the Vaidica Siddhanta. But Mahidhara says the above verses were intended to serve as Mantras for offerings of human victims. Then, according to him, follows a series of 179 deities and abstractions in the dative case, each followed by the name of one or more persons in the objective case, thus, "to Brahma a Brahmana, etc." The copula is nowhere given but he supplies the ellipsis "he (the sacrificer) binds to the stake;" and then goes on explaining particular kind of man or woman should be offered to a particular god or abstraction. Thus he proves that there was human sacrifice in the Veda. We have already shown that this chapter contains no smell of human sacrifice. In this chapter is ordained how a man should pray to God and for what object. We shall take only three or four verses as a sample and translate and explain them according to Mahidhara and Vaidica Siddhanta. The remaining verses may be similarly translated and explained.

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्यं तपसे शूद्रं तमसे तस्करं नारकायं वीरहणं पाप्मने क्लीवमाक्रयायाऽयोगूं कामाय पुंश्चलूमतिं क्रुद्धायमागधम् ॥ ५ ॥

Translation according to the commentary of Mahidhara :—

. . . "For Brahman (priesthood) he binds a Brahmana to the stake, for Kshatra (Royalty) a Rajanya; for the Maruts a Vaishya; for Penance a Shudra; for Darkness a robber; for Hell a homicide or a man who has lost his consecrated fire; for Misfortune a eunuch; for Venality an Ayogu; for Kama a harlot; for excessive noise a Magadha.

Ayogu—a gambler or an unchaste woman.

The translation of the verse according to the Vaidica Siddhanta runs :—

O God or king! produce or order to be (according to the Varnavyavastha) a Brahmana for the promulgation or spread of the Divine or Vaidica knowledge; a Rajanya or Kshatriya for the government or protection of a country; a Vaishya to tend the cattle and a Shudra for service. Remove or drive away a thief lurking in darkness, the hellish (fit for a prison), killer of warriors; a eunuch bent or intent on committing a sin; Ayogu—one armed with a deadly weapon going to commit murder; a harlot (or an unchaste woman) desirous of unawful intercourse; and a cruel professional bard or minstrel determined to censure others.

नृत्ताय सूतं गीतायैलुषं धर्माय सभाचरं नरिष्ठायै भीमलं नर्माय रेभꣳ हसाय कारिमाक्रन्दाय स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्यायतक्षाणम् ॥ ६ ॥

Translation according to the commentary of Mahidhara :—

For Dance a stable-master, for Song a public dancer; for Duty one who attends court; for Pastime a timid man; for Sport a chatterer; for Laughter an artist; for Pleasure a woman-lover; for Desire a damsel's son; for Dexterity a car-builder; for Firmness a carpenter.

Translation according to the Vaidica Siddhanta:—

O God or king, you should produce or appoint a Suta (born of a Kshatriya father and a Brahmana mother) for dancing; a shailusha (a public dancer or musician) for singing; one who attends court (the president of a society) for the publication of religion or duty; a praiser for pastime or tenderness; a wife loving (husband) for pleasure; for dexterity a car-builder; and for firmness a carpenter.

And remove or expel a Bhimala (one who takes delight in vicious and ever terrific things) devoted to an assembly consisting of wicked persons; a chatterer or buffoon, ever intent on laughter and a damsel's son given to intoxication or drunkenness (vicious desires).

रेभति स्तोतृ नाम ॥ निघं० ३, १६ ॥

As God loves the virtuous and hates the vicious persons, a king (or his officers) should protect and encourage the virtuous and expel jocose and terrific persons. He (the king) should have an assembly of wise persons to make good laws and encourage all learning (arts and sciences).

N. B.—Are there any such deities as Sport, Laughter, etc., mentioned in the Vedas? They are all Pauranica or Vamamargica gods and goddesses.

तपसे कौलालं मायायै कर्मारꣳरूपायमणिकारꣳशुभे वपꣳ शंरव्याया इषुकारꣳहेत्यै धनुष्कारं कर्मण्याकारं दिधयं रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम् ॥ ७ ॥

Translation according to the commentary of Mahidhara:—

"To trouble a potter's son, for Device an artificer; for Beauty a jeweller; for Welfare a sower; for the Arrow-deity a maker of shafts; for Injury a bowyer; for Action a bow-string maker; for Fate a rope-maker; for Death a hunter; for the Finisher a dog-leader.

Translation according to the Vaidica Siddhanta :—

O, God or king produce or order to undergo the troubles of baking or drying bricks, etc., a potter's son; a good worker to increase intelligence; a jeweller for beauty; for good conduct a man who imparts knowledge (as a sower sows good seeds); a maker of shafts to make arrows; a bow-maker to make weapons or missiles; a bow-string maker to accomplish good action or purpose; and a rope-maker for good design; and drive away a hunter devoted to excessive shooting and a dog-leader (one who keeps many dogs) to finish other's life. The officers of the king should cultivate arts and sciences and should expel the keeper of dogs and chandala (outcastes). They should be ordered to live out of the town or village.

माया इति प्रज्ञानाम ॥ निघं० ३, ९ ॥

It is plain the arrow-deity, etc., are not the gods of the Vedas. The whole comment is tinged with the Paurânica and Vamamargica ideas, etc., etc.

अथैतानष्टौ विरूपानालभतेऽतिदीर्घं चातिं ह्रस्वं चातिं स्थूलञ्चातिकृशं चातिशुक्लं चातिं कृष्णं चातिं कुल्वं चातिलोमशञ्च । अशूद्रा अब्राह्मणास्ते प्राजापत्याः । मागधः पुंश्चलीकितवः क्लीवोऽशूद्रा अब्राह्मणास्ते प्राजापत्याः ॥ २२ ॥

Translation according to the commentary of Mahidhara :—

"Now he ties up the following veriform men: one too tall, one too short, one too stout, one too thin, one too white, one too black, one too bold, one too hairy. These must be neither Shudras nor Brahmanas and must be dedicated to Prajapati. A minstrel, a harlot, a gambler and a eunuch—neither of Shudra nor Brahmana caste, one to be dedicated to Prajapati.

Translation according to the Vaidica Siddhanta runs :—

O Kings, as a wise man allows all sorts of men to approach him for instruction, whether too tall or too short, etc., non-Shudras and non-Brahmanas and worshippers of Prajapati (God), so you also should do to administer justice to them and to keep them under your protection. A despicable person, a harlot, a gambler and a eunuch should be ordered to live out of the town or village. The worshippers of God, non-Brahmanas and non-Shudras should be allowed to reside in the town or village.

It is an example of a kind of suppressed simile. Its purport is—

O Men! as wise men accomplish their purposes by having intimate and thorough knowledge of things, great and small, visible and invisible, so you should be conversant with all sorts of things and acts accordingly. All should worship God, Prajapati (the Lord of the universe) Thus happily ends the 30th Chapter of the Yajur Veda.

According to Mahidhara, the ceremony of human sacrifice is continued and concluded in the Chapter 31. The Brahmana priest recites to the assembled human victims the famous Purusha hymn (verse 1—16) which celebrates the mystical immolation of Purusha, the origin of all creation of which the Purusha Medha or human sacrifice is an emblematical representation.

The Purusha Sukta or hymn has given rise to many conjectures and surmises. Most of the European Sanskrita Scholars assert that this hymn is of comparatively recent origin. It is pantheistic, etc., in view and appears to be an attempt to harmonize the two ideas of sacrifice and creation. Some say it celebrates the mystical immolation of Purusha, the origin of all creation of which the Purusha Medha or human sacrifice is an emblematical representation. Others declare that it exhibits and proves the incarnation of the Deity and image-worship. They have chiefly

based their translations on the commentary of Mahidhara (annotations full of Vamamargica ideas and impure thoughts). We shall examine these modern commentaries passim and show that they are quite in contradiction to the comments and annotations of the ancient sages, Yaskacharya, etc. As to the pantheistic view of the translators criticisms we have had enough in section of the "Creation of the Universe" and the fourth chapter on the Upanishads. As to the recent origin of the hymn, it is their own (the translators') imagination. There is no mention or trace of the incarnations of the Deity and image-worship in the Vedas. As it is the case with the Purusha Sukta that it is a literal statement of fact, not an allegory, so the idea of incarnation and image-worship has its origin in the Brahmanas and the Puranas, not in the Vedas. We shall give explanations and translation according to the older authorities of the sage Yaskacharya and the Brahmanas in accordance with the general tenor of the Vedas. The hymn is a mere allegory. The first Mantra and the 16th verse are clue to the whole hymn. It is an allegorical description of the cosmology of the Vedas. The other metaphorical descriptions of the Deity may be compared with this hymn,—for instance, सर्वत आनन..... (having faces, etc., on all sides); सहस्र पात्.....(having one thousand feet, etc.); अजएकपात्.....(unborn, having one foot, etc.); अपाणिपादो.....(having no feet, etc), and so forth; which if taken literally have no sense. Thus the general reader will see that we give the Sukta according to the Vaidica Siddhanta. The Sanskrita reader should study the original hymn with comments from the Nirukta, etc., and examine the purport we give in the pure Vaidica style. The hymn has nothing to do with any sacrifice, human or animal.

Translation of the Purusha Sukta (Rig Veda, X, 90)

based on the commentary of Sayana :—

"Purusha of the thousand heads, the thousand eyes, the thousand feet, covered the earth in all directions and extended ten fingers' breadth beyond.

2. Purusha is this whole universe. Whatever has been, and whatever shall be, and a possessor of the immortality which groweth great by food (offered in sacrifice).

3. So great is Purusha, yea, greater still. One quarter of him is all that hath been made, three quarters of him are the immortals in heaven.

4. With three feet Purusha mounted up, with one foot he remained here; then he spread out on all sides and became that which eateth and that which eateth not.

5. From him the *Viraj* has born, and from the *Viraj* again Purusha. As soon as he was born he reached out beyond the earth at both ends.

6. When the gods prepared the sacrifice with Purusha as the offering, the spring was the sacrificial butter, the summer was the fuel, the autumn was the (accompaying) oblation.

7. On the sacrificial grass they anointed the victim, that Purusha who was born in the beginning; him the gods sacrificed, whose favour is to be sought and the Rishis.

8. When the sacrifice was completed, they collected the fat dripping from it; it formed the creatures of air, and the animals that live in forests, and those that live in villages (wild and domestic).

9. From this sacrifice when completed were born the Rig hymns, and the Sama hymns and the incantations (probably the Atharvan); and the Yajus was born from it

10. From it were born the horses and all the cattle

that have two rows of teeth; the kine were born from it; from it the goats and sheep were born.

11. When they divided Purusha, into how many parts did they cut him up? what was his mouth? what were his arms? what were his thighs and his feet called?

12. The Brahmana was his mouth; the Rajanya was made from his arms; the Vaishya was his thighs; the Shudra sprang from his feet.

13. The moon was born from his mind; the sun from his eye; Indra and Agni from his mouth; from his breath the wind was born.

14. From his navel came the air, from his head sprang the sky; from his feet the earth; from his ear the regions, thus they formed the worlds.

15. When the gods bound Purusha as victim, preparing the sacrifice, seven enclosing bars of wood were placed for him, thrice seven layers of fuel were piled for him.

16. So the gods through sacrifice earned a right to sacrifice; *these were the first ordiances.* Those mighty ones attained to the highest heaven, where the ancient gods abide, whose favour is to be sought.

Explanations. (1) a thousand means innumerable. A space ten fingers wide—the region of the heart of man wherein the soul was supposed to reside, although as the Universal Soul he pervades the universe, as the individual soul he is enclosed in a space of narrow dimensions.

2. The second line is explained in various ways. The meaning of the words seems to be: he is lord of immortality or the immortal world of the gods, which grows greater by food, that is, by the sacrificial offerings of man.

4. What eats not and what eats—animate and inanimate creation.

8. The dripping fat—the mixture of curd and butter.

9. Incantations, spells, or charms—probably those of *later* collection of the Atharva Veda.

12. The Brahmana is called the mouth of Purusha as having the special privilege, as a priest, of addressing the gods in prayer. The arms of Purusha became the Rajanya, the prince and soldier who weilds the sword and spear. His thighs, the strongest part of his body, became the agriculturist and tradesman, the chief support of society and his feet, the emblems of vigour and activity, became the Shudra or labouring man on whose toil and industry all ultimately rests.

15. Sayana explains paridhayah as the seven metres, or as six shallow trenches dug round the fire and an imaginary one round the sun.

Translation of the Purusha Sukta according to the commentary of Mahidhara :—

There is not much difference between the translations based on the commentary of Sayana and that of Mahidhara.

Verses 1 and 2 are almost the same in both. Verse 3 Amritam : eternal life ; immortality or the immortal gods.

Verse 4. According to Sayana and Mahidhara over both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions such as gods, men and lower animals, and those incapable thereof, such as mountains and rivers —Chetanam or conscious, Achetanam or unconscious creation.

5th Verse. Viraj in the form of Mundane egg, from Adipurusha, the primeval Purusha, or presiding male or spirit who then entered into this egg, which he animates as its vital soul or divine principle.

6. Dripping fat—the mixture of curds and butter or the sacrificial victim Purusha or the sacred clarified butter.

Verse 15th. According to Mahidhara the 21 kindling brands with twelve months, five seasons, the three worlds of earth, air and heaven and the sun.

The reader will do well if he takes the Purusha Sukta or Hymn from the Rig Veda, X, 90, Atharva Veda, XIX and Yajur Veda, XXXI, compares it with the Brahmana portion and then compares it with the translations and explanations based on the commentaries of Sayana and Mahidhara and lastly with the translations based on the Angas and Upangas. In this way only he will be able to arrive at the truth.

N. B. Here compare the comments of Uwwata with those of Sayana and Mahidhara and the Purusha Sukta. See Chapter V, Critical Examination.

The translation with necessary notes into English (according to the Vaidica Siddhanta) of the whole Purusha hymn (verse 1--16) is given below for the edification of the general reader.

The famous Purusha hymn (Rig Veda, X, 90, Atharva Veda, XIX, 6 and Yajur Veda, Chapter 31, (Verses 1—16) describes the origin of all creation. In the Rig Veda, etc., the castes issuing from the mouth, arms, thighs and feet is only an allegory (see the chapter on the Varnas). In the Puranas it is represented as a literal statement of fact. God made the immoveable and the moveable creatures—the sun, the moon, the stars, etc., plants, beasts, birds, men and their four-fold divisions according to their qualifications and actions. (See also the Mahabharata, Vana Parva, Chapter 180). There was only one caste but on account of actions it was divided into four castes, etc. All these Mantras are translated into

English by Professor Max Muller and Mr. Griffith according to the commentaries of Sayana and Mahidhara tinged with Pauranica and Vamamargica ideas But this is not the place for us to criticise the commentaries and their translations. (See the chapter on the critical examination of the commentaries of Sayana and Mahidhara and the translations based on them.) The Purusha Sukta describes the creation of the universe, it has nothing to do with human sacrifice.

1. Purusha has a thousand heads, a thousand eyes, a thousand feet. Pervading earth on all sides, he fills a space ten fingers broad (the region of the heart of man wherein the soul resides), or he is beyond the universe composed of the five gross elements and the five subtle elements; or He pervades the five Pranas (vital airs), the mind मनस्, or internal organ of perception and cognition, the faculty of discrimination बुद्धि, the faculty of thinking चित्त and self-consciousness अहंकार and the human soul. जीवात्मा, (the region of the heart being included in the above list). The word thousand denotes an indefinite number. See the Shatapatha Brahmana, 7, 5 for the word Sahasra सर्वं सहस्रं, etc.

2. The all-pervading Being makes all what is, what has been and what yet shall be. He is lord of immortality (the giver of fruits of men's actions and final liberation from their bonds), the maker of the universe consisting of this earth and the other worlds. The latter part of this verse is variously translated by the European Sanskrita Scholars. We have translated it in accordance with the keeping of the first verse.

3. His grandeur (manifested by or seen in the visible and invisible world) is mighty. Purusha is greater than all these creatures: (the whole universe) is one-fourth of Him; *viz.*, the whole universe showing His perfect intelligence and design is nothing in comparison to Purusha

(God) Himself. Three-fourths of Him are in His own refulgent, eternal, immortal form. (The whole universe is a mere drop in presence of the mighty ocean God). God is infinite and the whole universe is finite or an iota or zero in the presence of Purusha.

4. Purusha with His three-fourths was above or distinct from all, *i. e.*, immortal and blissful. His one-fourth was here in this world; (the whole universe is a scintilla of His infinite splendour and intelligence). Then He pervaded, every side, all what eats not and what eats (animate and inanimate creation, conscious and unconscious beings or those who can taste the reward and punishment of good or evil actions, as men; and those which are incapable thereof as mountains, rivers, etc.)

The summary or purport of the above four verses is—the All-pervading God is the Maker of the Universe and His greatness and glory is infinite and eternal. He only is the exclusive object of worship. After this is described the creation or rather development of the universe. See Nirukta, Chapter 1, Section 13 and Chapter 2, Section 3, on the meaning and derivation of the word Purusha. पुरि संसारे शेते सर्वमभि[illegible]य वर्त्तते स पुरुषः परमेश्वरः, etc. (Purusha or God pervades [illegible] whole universe, etc.

यस्मात्परं नापरमस्ति किंचिद्यस्मा[illegible]ी नज्यायोऽस्ति किंचित् । वृक्षइव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वमित्यपि निगमो भवति ॥

Nothing is more subtle or greater than He is, etc. He pervades all, etc. Professor Max Muller and Mr. Griffith observe in their translation of this hymn that the Purusha Sukta is a pantheistic hymn. It seems the word ततः (tatah), etc., have confounded them and others much. They should note here the most important grammatical rule on this point that a word in the fifth case is not only used in the sense of a material cause but also in the sense

of an instrumental cause, as, आदित्याज्जायते वृष्टिः पुत्रात्प्रमोदो जायते (the sun is the cause of rain; the son is the cause of delight.) See Mahabhashya on 1, 4, 30 and 1, 4, 24, Panini's Ashtadhyayi. Hence in such sentences as यतो वा इमानि भूतानि जायन्ते (तै० ३, १), etc. Panchami or the fifth case is used in the sense of the instrumental cause, not in the sense of the material cause. We have already discussed and examined this pantheistic view of most of the commentators and translators. See Supra, and the chapter on the Upanishads.

5. From that Primeval Purusha (God) or His one-fourth (mentioned in the verse third or fourth), was born or manifested Virat (the universe or the universal body in its totality consisting of the various sorts of worlds, etc., described in the following Mantras). From Virat came out Adhi-Purusha (or all the bodies in their individualities). Or the first line may be translated: From Him (or His one-fourth) was manifested the universe which was superintended by Purusha (God). He manifesting Himself in the beginning (in the universe by His intelligence and design) was quite distinct from it (the universe). Then He made this earth, (*i. e.*, after the creation of the sun, moon, etc., God made this earth). Or the word Virat may mean the Mula Prakriti or nature which was upto this time invisible and unknowable at the time of dissolution. God formed this earth and the other worlds out of it; but He was quite distinct from it. This verse gives a general description of the creation of the universe. The following verses describe in detail the creation of the various worlds, etc. The Western Sanskrita Scholars translate it according to the Pauranica view "From Him Virat was born, again Purusha (the individual soul, animating various bodies) was born from Viraj, when born He spread to west and east beyond the boundaries of earth." Viraj here means the Pauranica Mundane Egg. The Puranas

represent the whole Purusha Sukta as a literal statement of fact.

In fact, the hymn is an allegorical description of the creation of the universe. The first verse is the clue to the whole hymn.

6. Then follows the description of various things which are formed on the surface of this earth—plants, cattle, etc. From that Purusha, venerable, or worshipful, who is accepted by all was produced ghee, (*i.e.*, He created plants first, ghee being the essence of plants), co-agulated milk (curd, butter, etc., fit for Agnihotra, etc.) He formed the creatures of the air (birds) and animals, both wild and tame, (lions, tigers, etc., and cows, etc.)

7. From that venerable Purusha whom all worship, Richas and Sama Hymns were born, from Him the metres of the Atharva Veda and the Yajur Veda were produced.

8. He produced horses and all cattle with two rows of teeth. He brought into existence kine (having one row of teeth). From Him goats and sheep were produced.

9. They consecrated or worshipped (meditated on) that venerable Purusha (God) in the region of their heart, who had manifested Himself before (the universe) (as the creator of the universe). The Devas (the learned people), Sadhyas (the Yogis) and Rishis (the Seers of the Mantras) instructed by Him (with the knowledge of His Veda or His eternal knowledge) worshipped Him. This Mantra points out to the creation of men and shows that the exclusive object of worship or meditation is only one God and none else.

The European Sanskrita Scholars assert that this verse refers to the mystical immolation of Purusha, of which Purusha Medha or human sacrifice is an emblematical representation. Of course, their translation is based on the commentaries of Mahidhara, etc., of whom some-

where else. (See the chapter on the Critical Examination).

Read the verse 16 with this verse and the gloss of Yaskacharya on it with the explanation given on the word Sadhya. Nirukta, Chapter 12, Section 40. All this demolishes the theory of human sacrifice in the Vedas.

10. This verse and the following verse are taken as a literal statement of fact by the Puranas. It is simply a metaphor. The first verse is clue to the whole Purusha Sukta or Hymn and we shall give here not only the translation but their full explanation and purport. In fact the whole Sukta is an allegory.

In how many ways the all-pervading Purusha whom the learned describe variously, is particularized, what was His mouth (the best part, as the mouth in the human body), What were His arms (denoting military prowess) ? What were His thighs (denoting agriculture and trade) ? What were His feet (pointing out to the lowest strata of society?)

The reply is given in the following verse :—

11. The Brahmana was His mouth. The Rajanya (Kshatriya or Rajaputa) was made of both of His arms. His thighs became the Vaishya. The Shudra was produced from His feet. The verse divested of its figurative garb stands as follows :—

The Brahmana is called the mouth of Purusha as having special knowledge of the Vedas and possessed of qualifications of restraint of mind and senses. The arms of Purusha are said to be Rajanya (the prince and soldier who weilds the sword and spear, denoting His military power.) His thighs, the strongest part of His body were the Vaishyas (the agriculturists and tradesmen). The feet were the Shudras, *i. e.*, labouring men serving the first three classes, devoid of all qualifications, except their toils and turmails. This is the only passage in the Vedas which enumerates the four castes depending on

qualifications, etc. See the Chapter on Castes, Infra. Vol. II.

The literal interpretation given in the Puranas and the modern commentaries and the translations are not in keeping with the general tenor of the Vedas.

It is against grammar and context. It is taken for granted here that God is an embodied person (assumes incarnations)—a position, no slightest trace of which is in the whole of the Vedas. On the contrary, He is described in the Vedas conscious, formless, all-pervading, etc. See the Chapter on the "Brahmanas and the incarnations of God," for the full discussion on this point. In the first verse Purusha has thousand (indefinite number) of mouths or heads, arms, etc. But in this verse He has only one mouth, two arms, etc. Thus the first verse becomes irreconcilable with these verses.

Thirdly the question in the 10th verse is "what was His mouth, etc.?" It is not asked "who were born from His mouth, etc." The 11th verse is in reply to the 10th verse. Hence its interpretation must be in accordance with the question in the 10th verse and the general tenor of the hymn as it is given above by us.

12. The following verses point out the relation between the various objects of nature. The allegory continues:—The Moon was gendered from His mind and the Sun had birth from His eye, Vayu and Prana from His ear and Agni was born from His mouth (the principal part). The moon has connection with the mind (supposed to be effected by moon). The Solar Region represents all light of which the sense of eye is made. The air and the vitality (a kind of air, respiration) are represented by the sense of ear, composed of air. The fire has connection with the mouth (the chief exit of heat while breathing out or representing the principal part of the body).

In this and the following verse, the various manifestations such as the sun, moon, etc., point to a variety of power of the Almighty. This verse runs :—

13. The Antariksha (the mid-region) came forth from His navel (showing the power of the creator in vacuum pervaded by the Purusha). The Dyaus (the abode of all bliss or happiness or the shining or refulgent heavenly bodies in the sky) was produced from His head (the uppermost or best part). As navel is the middle part of the man's body, so is situate the mid-region between the earth and the sky or heaven. The Heaven the abode of all bliss or happiness is represented by head, the best part of the body.

The earth was from His feet and from His ear, the quarters. The feet (or the lowest part) represents this earth (in comparison to the mid-region and heaven). The ear (or its cavity or vacuum) the space or quarters. Thus the scientific truth is expressed here in the rhetorical language.

14. This verse points out the mental sacrifice (meditation). The offering of sacrifice being God Himself, (*i. e.*, object of contemplation being Purusha). That meditation is to be performed or done in the morning, evening and at midday. The verse shows also the division of the year into the three principal seasons. "When gods (the learned people) performed the sacrifice with Purusha as offering, spring was the butter, autumn, the oblation and summer was the fuel." It has nothing to do with any animal sacrifice. The three seasons include the three other seasons or they denote the three periods of day for performing meditation.

15. There must be fuel and the other materials of worship in a sacrifice. Then seven were His enclosing

sticks (the seven metres, Gayatri, etc., or the word sticks means the seven planes or surroundings of the universe, *viz.*, the sea, the atmosphere with vapoury atoms, the rain water, the clouds, then another kind of Vayu or air, the rarified air called Dhananjaya and the seventh all-pervading ether). And the three times seven were the kindling brands (Samidha), *viz.*, the five gross elements, the five subtle elements, the five senses of action, the five senses of knowledge and the mind (or the internal organ), when gods (the Yogis) perform the sacrifice (meditation), they set their mind on the Purusha, the seer. It is a metaphorical description and there is no trace of any human sacrifice in it.

16. This verse will explain the whole thing. See Nirukta, 12, 40 in which the sage plainly says, it is the Brahmanas which take *Pashu* in the sense of sacrificial animal, not the Nigama or Veda. It purports to this :—

Those who have attained absolution in the eternal light of God are never overpowered by the darkness of ignorance." The ascetics like the Yogis and learned sages of yore (who enjoy happiness or bliss with God) worship the Venerable One with knowledge, (*i. e.*, contemplate upon Him and attain this knowledge). They gaining glory obtain happiness unmixed with any grief or sorrow. Cf. here सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ॥ These were the earliest religious ordinances (first to be *obeyed* by them and then anything else was to be done). Thus the sage Yaska makes the whole matter clear in the first verse and the sixteenth verse of the Purusha Sukta or Hymn. The final conclusion is there is no smell of human sacrifice in the Hymn.

PURUSHA SUKTA.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिꣳसर्वत स्पृत्वात्यतिष्ठद्दशांगुलम् ॥ १ ॥

पुरुष एवेद ꣳ सर्वं यद्भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥
एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥
त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥
ततो विराडजायत विराजो अधि पूरुषः ।
सजातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥
तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूꣳस्ताꣳश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ ६ ॥
तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ७ ॥
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ ८ ॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ९ ॥
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत्किं बाहू किमूरू पादा उच्येते ॥ १० ॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्याꣳ शूद्रो अजायत ॥ ११ ॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥ १२ ॥

नाभ्या आसीदन्तरिक्षꣳ शीर्ष्णो द्यौः समवर्त्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ २ अकल्पयन् ॥ १३ ॥

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १४ ॥

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।

देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५ ॥

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे ।

तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्व माजानमग्रे ॥ १७ ॥

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १८ ॥

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते ।

तस्य योनिं परिपश्यन्ति धीरास्तस्मिन्ह तस्थुर्भुवनानि विश्वा ॥१९॥

यो देवेभ्य आतपति यो देवानां पुरोहितः ।

पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥ २० ॥

रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् ।

यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन्वशे ॥ २१ ॥

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् ।

इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥ २२ ॥

See the Rig Veda, X, 90 and the Atharva Veda, XIX, 6, with transpositions and variations.

In the Rig Veda it begins सहस्रशीर्षा..... and ends सन्तिदेवाः ॥

In the Atharva Veda it begins सहस्रबाहुः..... and ends पुरुषादधि ॥

In the Yajur Veda it begins सहस्रशीर्षा..... and ends म इषाण ॥

Compare each hymn with one another.

See also the Atharva Veda, Book X, hymn 2, verses 16, 18 and 28.

केनापो अन्वंतनुत केनाहरकरोद् रुचे।
उषसं केनान्वैन्द्ध केन सायंभवं ददे ॥ १६ ॥
केनेमां भूमिमौर्णोत् केन पर्यभवद् दिवम्।
केनाभि मन्हा पर्वतान् केन कर्माणि पूरुषः ॥ १८ ॥
ऊर्ध्वो नु सृष्टा ३ स्तिर्यङ् नु सृष्टा ३ : सर्वा दिशः पुरुष आ
बभूवाँ ३।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ २८ ॥

Purusha is in the stanzas 16 and 18 the Creator of the Universe.

Stationed on high, Purusha hath pervaded all regions spread aloft and stretched transversely. He who knows Brahma's castle, yea, the fort whence Purusha is named. Verse 28.

Brahma's castle: the human body. This refers to the derivation of *purusha* from *pur* body, castle or fort.

According to the Vaidica Siddhanta Antyeshti is the last purificatory rite. There are only sixteen rites, beyond which there is no other rite. The Antyeshti rite is also called Purushamedha, Purushayaga, Naramedha and Narayaga in the Vedas.

भस्मान्त ५ शरीरम् ॥ य० अ० ४०, मं० १५ ॥
निषेकादि श्मशानान्तो मंत्रैर्यस्योदितो विधिः ॥ मनुः ॥

The Dashagatra, Ekadashaha, Dwadashaha, Sapindakarana, Masika, Varshika, Gaya Shraddha, etc., have no origin or trace in the Vedas. They are Pauranica ideas. See Mritakashraddha Chapter.

The rules described in the following Shlokas should be observed while burning the dead body on the blazing pyre.

संस्थिते भूमिभागं खानयेद्दक्षिणापूर्वस्यां दिशि दक्षिणापरस्यां वा ॥ दक्षिणाप्रवणं प्राग्दक्षिणाप्रवणं वा प्रत्यग्दक्षिणाप्रवणमित्येके ॥ यावानुद्बाहुकः पुरुषस्तावदायामम् ॥ वितस्त्यर्वाक् ॥ केशश्मश्रुलोम नखानीत्युक्तं पुरस्तात् ॥ द्विगुलफं वर्हिराज्यं च ॥ दधन्यत्र सर्पिरानयन्त्येतत् पित्र्यं पृषदाज्यम् ॥ अथैतां दिशमग्नीन्नयन्ति यज्ञपात्राणि च ॥

They mention the mode of constructing the Vedi (altar), the names of combustibles arranged for burning a dead body, etc.

The following five verses should be recited while kindling the fire :—

ओमग्नये स्वाहा । ओं सोमाय स्वाहा । ओं लोकाय स्वाहा । ओमनुमतये स्वाहा । ओं स्वर्गाय लोकाय स्वाहा ॥

Then there should be four men there to throw the combustibles into the fire. They should recite the following Mantras while throwing the sacrificial materials :—

सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
अपो वा गच्छ यदितत्रते हितमोषधीषु प्रतितिष्ठा शरीरैः ॥ स्वाहा ॥
etc., etc., ऋ० वे० मं० १०, सू० १६, मं० ३, ४, ५, ७, १३ ॥
परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं सङ्गमनं जनानां यमं राजानं हविषादुवस्य ॥ स्वाहा ॥

.....
.....

प्रेहि॒ प्रेहि॑ प॒थिभिः॑ पू॒र्व्येभि॒र्यत्रा॑नः॒ पू॒र्वेपि॒तरः॑ परे॒युः ।

उ॒भा॑राजा॑ना स्व॒धया॒ मद॑न्ता य॒मं प॑श्यासि वरु॑णं दे॒वं ॥ स्वाहा॥

.....

य॒माय॒ सोमं॑ सुनुत य॒माय॑ जुहुताह॒विः ।

य॒मं ह॑ य॒ज्ञो ग॑च्छत्य॒ग्निदू॑तो॒ अर॑ङ्कृतः ॥ स्वाहा ॥

.....

ऋ० मं० १०, सू० १४ ॥

कृ॒ष्णः श्वे॒तोऽरु॒षो यामो॑अस्य ब्र॒ध्न ऋ॒ज्र॒उ॒त शोणो॒ यश॑स्वान् ।

हिर॑ण्यंरूपं॒ जनि॑ताजजान ॥ स्वाहा ॥ ऋ० १०, सू० २०। मं० ९ ॥

The same men should recite the following Mantras from the Yajur Veda, Chapter 39 :—प्राणेभ्यः साधिपतिकेभ्यः ॥ .....द्यावापृथिवीभ्याᳬस्वाहा ॥

The following Mantras of the Atharva Veda, (कां० १८, सू० २) should be recited by them :—

सूर्यं॒ चक्षु॑षागच्छ॒ वात॑मा॒त्मना॒ दिवं॑ च॒ गच्छ॑ पृथि॒वीं च॑ धर्म॑भिः ।

अ॒पो वा॑गच्छ॒यदि॒ तत्र॑ते हि॒तमोष॑धीषु॒ प्रति॑तिष्ठा॒ शरी॑रैः ॥ स्वाहा ॥

.....

इ॒मौ यु॑नज्मि ते॒ वह्नी॒ असु॑नीताय॒ वोढ॑वे ।

ताभ्यां॑ य॒मस्य॒ सादनं॒ समि॑ती॒श्चाव॑गच्छतात् ॥ स्वाहा ॥

The following should be recited from तैत्ति० प्राप० ६, अनु० १—१० ॥

अग्नयेरयिमते स्वाहा ॥

अपनः शोशुचदघंमृत्यवे स्वाहा ॥

The total number of offerings is 484 for four men. If there be only two men the number of offerings will be 242. If more offerings are required to burn the dead body, they should be repeated with the recitation of the above 121 verses and sentences. After cremation of the

dead body, the bearers, etc., of the hearse, bier or litter should bathe and return home. The house in which death occurs should be cleansed and purified.

The incense, clarified butter, etc., should be burnt with the recitation of the following verses :—

अग्निर्मीळे.....etc., ऋ० वे०

.....बर्हीर्यजमानस्य पशून् पाहि ॥ य० वे०

अग्न आयाहि etc., सा० वे० ॥

ये त्रिषप्तो etc., अ० वे० ॥

In conclusion they should pray to God in the following strain :—

अग्निर्मीळे पुरोहित etc., etc., इषेत्वोर्ज्जेत्वा etc., etc., अग्न आयाहि etc., etc., ये त्रिषप्ता etc., etc, शन्न इन्द्राग्नी etc., etc., इन्द्रो विश्वस्य राजति etc., etc., स नः पवस्व शङ्गवे शं जनाय शमर्वते। शं ५ राजन्नोषधीभ्यः etc., etc., अभयं मित्रादभयममित्रादभयं etc., etc.

On the third day the bones, ashes, etc., of the dead person should be collected and buried in the cremation ground. Beyond it there remains nothing to be done for the departed person.

Thus the reader will mark that there is a gulf of difference between the Pursha Medha of Mahidhara, etc., and the cremation of the dead body, Purusha Medha of the Vedas.

It will repay the reader well if he compares the animal sacrifice of the Bible, etc., (see the Book of Leviticus) with the animal sacrifice of the Brahmanas, Shrauta Sutras, etc. It may be summarized as follows :—

The burnt offerings of the herd, of the flocks and of the fowls. "And he shall kill the bullock before the Lord.....and sprinkle the blood round about upon the altar, etc." "And he shall flay the burnt offering and cut it into pieces." "And the sons of Aaron the priests shall

put fire upon the altar, and lay the wood in order upon the fire. And the priests, Aaron's sons shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar. But his inwards and his legs shall he wash in water....."

The blood is to be sprinkled round about upon the altar, the animal is to be cut into his pieces and then to be burnt.

"And the priest shall bring it (the turtle-dove or a young pigeon) unto the altar, and wring off his head, and burn it on the altar....."

The meat offering of flour with oil and incense, either baken in the oven or on a plate, or in a frying-pan, or of the first fruits in the ear, the salt of the meat-offering.

The peace offering of the herd, of the flock, either a lamb or a goat.

"And the two kidneys, and the fat that is on them, which is by the flanks and the caul above the liver, with the kidneys, it shall he take away." Then they are to be burnt.

The sin offering of ignorance, etc., etc.

"And the priest shall dip his finger in the blood and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary."

"Even the whole bullock shall he carry forth, etc., etc."

The trespass offering for sins done wittingly. The ram of consecration. The place and time of their consecration. The fire cometh from the Lord and consumes the burnt offering upon the altar. Nadab and Abihu offering of strange fire, are burnt by fire. "And then went out fire from the Lord, and devoured them, and they died before the Lord."

What beasts may and what may not be eaten.

What fishes, what fowls, the creeping things which are unclean.

The purification of women after child birth. Her offerings for her purifying—a lamb, a turtle-dove, a pigeon.

The rites and sacrifices in cleansing of the leper. "And the priest shall command that one of the birds be killed in an earthen vessel over running water, as for the living bird.....and he shall dip the living bird in the blood of the bird that was killed over running water," etc., etc. Unlawful marriages, unlawful lusts, etc., etc.

These are few samples, from the Leviticus, of the animal sacrifice and they may be compared with those of the Brahmanas and the Shrauta Sutras; for instance:— "The Prastata is to receive the two jaws along with the tongue.....the man who invites people to a Soma sacrifice, the hide." Gopatha Brahmana. .....etc., etc.

Diverse imprecations are hurled against those who venture to depart from this order of distribution. Directions similar to these occur also in the Aitareya Brahmana. See Aitareya Brahmana, VII, 1.

Compare the गर्दभेज्या sacrifice, etc., of the Shrauta Sutras.

For specimens of sins in the Brahmanas, expiations or penances see the second chapter of the 7th book of the Aitareya Brahmana.

There is the idea of sin and penance in the Vedas, but there is no slaughter of animals in them as in the Brahmanas, Shrauta Sutras, Bible, etc. Whenever a person in the Brahmanas, etc., got the thing prayed for

he used to perform the thanks-giving ceremony in the shape of sacrifices. But there is no trace of such bloody sacrifices in the Vedas. There are ordinances in the Bible to make atonement for the offerer by the slaughter of beasts and birds. But there is no mention in it that the animal offered was revived and went to heaven. The sacrifices of the Brahmanas and the Shrauta Sutras are more miraculous than those of the Bible, etc. They are intended for health, wealth and prosperity of men, as in the Bible, etc. But the question is whether animal slaughter can appease and please the Merciful God. Man commits a great mistake regarding animal or human sacrifice.

In connection with the animal sacrifice, etc. and the consequent use of flesh and wine, may be described the Tantrika religion of the Hindus. The literature of Puranas with that of Tantras forms the bulk of the present Hindu religion. The peculiar practices and rites of the followers of Tantrika religion are, for the most part, abhorrent and disreputable, though an esoteric meaning is sometimes assigned to them. Tantras consist of dialogues relating to the worship of certain deities and other theological topics. In this class of composition Shiva describes various religious topics to his consort Parvati. They are divided into three classes, Agama, Yamala, and Tantra. They give accounts of creation, dissolution, worship of deities, pilgrimages, the habitation of ghosts, etc., description of instruments, origin of celestials, the origin of trees, description of ages, planets, stars and topics of a similar nature. Besides these three classes of writings there is another which claims Shiva as its promulgator, namely, Damara. All these four groups of religious books or works pass under the generic name of Tantra, and are held in much reverence by the followers of Tantrika religion. From the description given above it is evident that Tantras resemble the Puranas both as regards the subject

matter and form. The object of both the classes of writings is the same. The Tantras with the Puranas are of a more recent date and consist of innumerable rituals and ceremonials, recently brought into vogue. They are purely the production of Kali age. They say "in this Yuga, Mantras laid down in Tantras yield speedy fruit. The Tantras have always been described as Gupta Vidya or mystic learning. One can give away his riches, his wife and even his own life, but he should not disclose this science to others. Only a preceptor can communicate his Mantras to worthy disciples whose mind is fully prepared to receive the same. Tantrika works are more innumerable in number than the Puranas and the Upapuranas, but many of them have been lost. 64 Tantrika works have been mentioned in Agama Tattwavilasa. Besides these, eighty-three other Tantrika works have been mentioned there. A table of 53 Tantrika works occurs in the Varahi Tantra. They have not travelled far and wide for none amongst the Western Sanskrita Scholars has paid any attention to this department of Sanskrita literature; what to speak of foreign countries, their name is not even held in very much reverence in any other Province of India than Bengal. Their study is quite indispensable to go deeper into the interpretation of the Vedas by Mahidhara, Uwwata, etc.

It is very difficult to ascertain date of the composition of this class of literature. Tantra does not find room amongst the fourteen branches of literature mentioned in the old Smritis. Besides, its name does not occur in any of the great Puranas. It is, therefore, evident that it is not very ancient in origin. Some people labour under the delusion that the Atharva Veda is the original counterpart of the Tantras, because some of the Tantrika processes are seen in it. But such is not the case.

We will now give an account of the subject matter of Tantras. For following Tantrika rituals the first and the most necessary ceremony is that of Diksha or initiation or else no one is entitled to enter into the mysteries of this form of faith. For being thus initiated a person requires a spiritual guide. Thus a Guru is the second essential in Tantrika worship. Astrology has played an important part upon the every-day life of a modern Hindu. It has exercised its powerful influence upon the Tantrika worshippers. They have their proper time for initiation, etc.

There are various divisions of the followers of Tantrika faith according to their conduct. The Vedacharas are the best of all, superior to them are Vaishanawacharas, superior to them are Shaivacharas, superior to them are Dakshinacharas, superior to them are Vamacharas, superior to them are Siddhantacharas and superior to them are Kaulacharas. There are none superior to them. Of all these classes, Dakshinacharas and Vamacharas are the two most important and prominent. The former are supposed to worship the goddess in pursuance of the rituals laid down in the Brahmanas, and the latter according to ordinary Tantrika practices. The former offer Sattwika offerings to the goddess, the latter offer meat, fish, etc. The Tantrika worshippers of Bengal are generally Vamacharas. They are designated so because they act against Vaidica (Siddhantas) rituals.

Another ceremony which is also regarded essential by the Tantrikas is Abhisheka. This rite is twofold, namely, pattabhisheka and purnabhisheka. When a votary has arrived at the latter stage, he is not the least agitated by the practice of Pancha or five Makaras.

He becomes freed from worldly trammels and miseries and is filled with great bliss. He is Shiva himself. He is not born again. In this initiation in which fish and

wine play an important part a creature is released from worldly trammels. He is considered as dead who has not gone through Purnabhisheka. By this rite one attains the unification with Shiva and thus he secures emancipation. The reader may compare here the Vamamargica tenets with the doctrines of Epicurus, a Greek philosopher, who taught that pleasure of the senses or sensual enjoyment was the chief good. Before entering upon the survey of animal sacrifice, it will be advisable to give an account of the cardinal Tantrika doctrines. The Sanskrita texts are given further on. These remarks will help the reader much in understanding the commentaries of Mahidhara, etc., on the Vedas, especially the so-called animal sacrifice. A follower or disciple is to practise the rites (the great Pancha Makara of the Tantrikas) for gaining the highest object, namely, unification with Shiva or God which leads to emancipation or gaining of summum bonum. These rites are the initial disciplines which a worshipper must go through. The expression Pancha Makara derives its name from the initial letters of five religious practices which form the very backbone of the Tantrika system of worship. These are Madya (wine), Matsya (fish), Mansa (meat), Maithuna (co-habitation) and Mudra (physical postures). With all these ingredients ready at hand the Tantrika worshippers are to sit in a circle which is technically called *chakra*. This Pancha Makara constitutes the very life of the Tantrika system, without the practice of which they cannot achieve any spiritual end. It is said it is very difficult to understand, without the help of a preceptor, the true meaning of this Tantrika practice. There is a great esoteric meaning behind the practice of wine, meat, fish, women and postures. The use of wine, etc., is justified in the following way. It is said the votary is to take wine, not for the purpose of intoxication but for that of concen-

trating his mind on the object of his devotion. He is to take meat and fish, not because they are palatable dishes, but because he must be in good health for performing religious rites. He must practise postures and co-habit with women in order to gain eternal bliss by overcoming the worldly temptations. Unless a man practises these things, he cannot be enabled to overcome the trials and temptations of this world, gaining temporal experience. Tantrika teachers regard Pancha Makaras as the symbol of so many Yogic processes. If a man drinks the nectarine stream that issues from the cavity of brain he is filled with joy. This is Madya or wine. Again it is thus observed about Mansa or meat:—The word *ma* means a tongue from which proceed words. One who always feeds on them is called a worshipper of Mansa. This man is really a Yogin who has controlled his speech. It is again said about Matsya or fish:—Two fishes are always moving about between the Ganges and Yamuna. He is the worshipper of fish who eats them up. Both the Ganges and Yamuna represent the two nerves Ida and Pingala. The two fishes represent respiration drawn in and sent out. So the worshipper of fish means one who has suppressed his vital breath. This practice, in the parlance of Yoga, is called Pranayama.

It is again mentioned about Mudra:—On the great lotus of a thousand petals situate in the head resides soul. Though it is like a million of suns in effulgence it is like so many moons in coolness; one who acquires the knowledge of this charming soul is the worshipper of Mudra.

The most important, however, of all these is the practice of Maithuna. It is thus observed about it:—

Co-habitation is at the root of creation, preservation and destruction. It is regarded as a great principle in scripture. It achieves, attends and confers the most

difficult knowledge of Brahma. The esoteric meaning of Maithuna in the language of Yoga, is the recitation of the various attributes of God. On the above grounds is justified the use of wine, etc. It is said their object is very high and they are so many instruments of spiritual discipline.

In another Tantra the secret meaning of Panch Makara is thus set forth :—The Matsya or fish is that which washes away the dirt of attachment, lays down the route to Moksha or emancipation and destroys eight fold miseries. Mansa or meat is what produces auspiciousness and joy and is dear to the gods.

It is again said :—

Very best men drink it (wine). It is called Sura, because it gives kingdom and produces joy. It gives delight to the gods and melts their minds. It is named Mudra.

Another Tantra describes the fruits of Pancha Makara in the following way :—

By drinking Madya (wine) one acquires eight lordly powers and great emancipation. By taking Mansa (meat) one sees Narayana himself. By taking fish one sees Kali herself. By practising Mudra one becomes like Vishnu in form. By Maithuna (co-habitation), one becomes like me (Shiva). There is no doubt about it. Another important ritual amongst the Tantrikas is that of Chakra. It is a very mystic affair and is practised at dead of night. This Chakra is five-fold, namely, Veera, Raja, Deva, Maha, and Pashu. Meat of birds or beasts is most desirable in a Chakra.

The Raja Chakra is thus described :—

Five beautiful and most charming maidens—of five castes as Yamini, Yogini, washer-woman, Chandala and Kaivarta, should be engaged. The worshipper should next offer honey, wine and meat. By its influence one

acquires piety, worldly gain, desire and emancipation and lives in the celestial region for sixty thousand years.

In the Devachakra, the five female agents of Shaktees are, Rajaveshya, Nagari, Guptaveshya, Devaveshya and Brahmaveshya. The royal prostitutes are those who are devoted to the service of the kings, secret prostitutes belong to family, dancing girls are the celestial prostitutes and Brahma prostitutes are those who visit sacred shrines, and any maiden when she is in menses, is called Nagari.

The fruits of the practice of these Chakras have thus been mentioned :—By the practice of Raja Chakra one acquires kingdom, by that of Mahachakra, prosperity, by that of Devachakra, good fortune and by that of Veera chakra, emancipation.

From what we have shown it will be, we believe, clear to our readers that Tantrika system of worship is all along, steeped with corruptions and superstitious practices. No reasonable or rational grounds can be presented for its justification. No rational being can believe in such hideous practices as promiscuous co-habitation with women, use of wine, etc., being the proper instruments employed for spiritual culture. No human being on the surface of the earth, except Vamamargis can assert that the worship of women, in general, or in some cases their own mothers and sisters can put a stop to all lawful desires, or can be the agencies to conquer all desires and thus acquire true knowledge which is the passport to the conception of one True God. Imposed on by false knowledge many labour under the mistake that they may acquire piety by drinking wine, etc. It is their mistake. If by drinking wine one could attain to spiritual consummation all drunkards would have done the same. If by taking meat one could have acquired piety then every man would have been pious. If by co-habiting with a woman one could have attained to emancipation, it would have been easy

for every body. Drinking is useless and injurious accompanied with all the evils described in the sacred books. It is a great sin. Even to smell wine is iniquity. Every sort of wine is to be avoided by the Aryas. Even the ceremony of Shodhana or purification is irrational or groundless. A majority of Indians and none of the Western Scholars have any knowledge of the abhorrent and disreputable practices of Tantrika religion. They are not acquainted with their obscene scenes and Bachhanalian rites. It is curious and strange enough that incestuous intercourse, etc., are said to have the same effect as the Ashtanga Yoga and the Vamamargica practices (some of them cannot be described in a learned language of the world) ultimately lead to summum bonum or Moksha.

The topography of Tantras is mythological in character like that of Puranas. But the Vamamargica tenets and beliefs are more injurious to the society than most of the doctrines of the Puranas. The Vamamarga will surely lead to utter perdition.

Thus we have given a brief survey of the Tantrika religion and its close connection with the commentary of Mahidhara, etc., is plain and clear. The reader, whether European, American or Indian is warned to sift the rational from the irrational and to distinguish between right and wrong. Commentators like Mahidhara, etc., have tried their best to interpret the Vedas in accordance with their own tenets not in accordance with the Vaidica Siddhantas based on the Angas and Upangas of the sages of yore. The study of the Puranas and the Tantras is quite essential for a thorough understanding of the commentary of Mahidhara, etc. There may be elaborate discussions in the Shrauta Sutras, etc., on animal sacrifices, but the Vedas cannot authorise animal slaughter. The blood of beasts and birds cannot appease and please God; what is to be said of the blood of a human being.

In order to understand the commentary of Sayana, etc., it will be advisable to give a summary of the principal changes in religion since the Vedas :—

The neglect of the principle of monotheism; the neglect of One God and the introduction of other gods; the worship of deified mortals (the doctrine of incarnation), introduction of idolatry, etc., the introduction of sects, and the attempt to exalt individual gods at the expense of the others; the use of a new ritual instead of the Vedas; the religious ascendancy acquired by the monastic orders; the doctrine that *faith* in a particular God is more efficacious than contemplation ceremonial observance, or good works; the introduction of early marriage, changes in castes from merit or desert to mere birth, etc., etc. All this will help the reader to understand the Pauranica and the Vamamargica commentaries of Sayana, Mahidhara and Uwwata. Some of the commentators justify these "changes" on the ground that they are found in the Vedas. They assert that they are not introductions, but something original in the Vedas. See the Chapter on the Critical Examination.

Animal Sacrifices.

The animals chiefly sacrificed were goats, sheep, cows, bullocks, buffaloes, deer, and occasionally horses. Large numbers were sometimes sacrificed. It is said in the Ashwameda or Horse Sacrifice, the total number of assembled animals to be offered was upto 609. It is said in Gomedha, the cow was sacrificed. Minute directions are given as to the character of the animal to be chosen. The Taittiriya Brahmana of the so-called Black Yajur Veda gives the following rules:—

"A thick-legged cow to Indra; a barren cow to Vishnu and Varuna, a black cow to Pushan; a cow that has brought forth only once to Vayu; a cow having two colours to Mitra and Varuna; a red cow to Rudra; a

white barren cow to Surya, etc." In the Ashwalayana Sutra, mention is made of several sacrifices of which the slaughter of cattle formed a part. Oxen were sacrificed as well as cows. The Taittiriya Brahmana prescribes "a dwarf ox to Vishnu; a drooping horned bull to Indra; a piebald ox to Savitri; a white ox to Mitra, etc.

It is said, sometimes, the animals were not really killed but that after the form of sacrificing had been performed, they were allowed to go free. Sometimes the animal was divided for distribution. "The Prastata received the two jaws along with the tongue; the Pratiharta, the neck and the hump; the Udgata, the eagle like wings; the Neshta, the right arm; the Sadasya, the left arm; the householder who ordained the sacrifice the two right feet; his wife the two left feet, etc." Gopatha Brahmana.

Hospitality was the rule of life among the ancient Aryans and guests were received with great ceremony. A guest and one for whom a cow was killed was called by the one word (गोघ्न) Goghna. See the criticisms on Goghna, etc., further on.

Ashwamedha.

A year's preparation was needed for the horse-sacrifice. According to the Taittiriya Brahmana "ten times eighteen" domestic animals were to be sacrificed with it. Two hundred and sixty wild animals were also brought and tied to the sacrificial posts but they were let loose after the fire had been carried round them. See the Taittiriya Brahmana, III, 8, where the horse sacrifice is described in detail. The hymn 162 of the Rig Veda and the Chapters 22, 23, 24 and 25 of the Yajur Veda are quoted in support of horse sacrifice. It is said the Yajur Veda and the Shatapatha Brahmana contain full directions for the performance of the sacrifice. (See also the Ramayana and the Mahabharata). The European Scholars have translated the hymns

according to the commentaries of Sayana and Mahidhara and come to the conclusion that there is horse-sacrifice not only in the Brahmanas but also in the Vedas.

The horse was to be sprinkled with water by the four principal priests, the Adhwaryu, with a hundred princes, standing on the west and facing the east; the Brahman, with a hundred Kshatriyas, standing on the north side and facing the south; the hotar, surrounded by a hundred chariot drivers and heads of villages, standing on the east side and facing the west; and the Udgata, surrounded by a hundred of the mixed caste (born of Vaishya mother and Shudra father), standing on the south side and facing the north. There are a thousand Mantras to be repeated on the drops of water as they trickle down from the body of the horse, after it has been bathed; several epithets of the horse are repeated over his ears, etc., during the process of consecration; and Mantras are repeated over and over again in delivering the horse to the care of a hundred princes clad in armour. 400 chiefs are made its guardians, and a hundred Kshatriyas on cars, well-armed, and as many Shudras and Vaishyas. Ceremonies were performed every day during the year that the horse was allowed to roam about; on the eleventh month a stable or hut of the *Ashwattha wood (ficus religiosa)* was built, and therein he was fed with barley. Various other ceremonies took place including the 33 offerings to Savitar during the first day of his roaming, and the 31 sacrificial posts, 23 feet long, and the various sacrificial animals, wild and domestic, tied to the various posts and the 21 fires, (or according to others 12 fires), necessary for the horse sacrifices.

A discussion followed, as also the holding of his tail, the placing of a mare before him to make him neigh; hymns were prefaced with the offering of gold, the arrang- of the other animals about the horse, including a nilgai, 3 black-necked goats, 2 goats having

lots of hair on their thighs, two others having white backs, and another having a white spotted belly,—the total number of animals sacrificed on the occasion being 180 in batches of nine at a time. Then attention had to be directed to the colour, breed, etc., of the animals according to the gods for whom they were intended—three for each divinity—the fat of the three being offered together. Thereafter the horse, after being made to smell some water is decorated with a thousand jewels strung with a gold wire by the wives of the institutor of the sacrifice, and anointed also by the same wives. The noble animal thus decorated and anointed is slaughtered over a blanket steeped in ghee, overspread by a piece of leather, and a mattress wrought with gold—a Saman being sung during the execution. Various other ceremonies follow. The dead body is addressed after it has been seven times circumambulated by the wife of the Yajamana. This is followed by an address, partly to the wife and partly to the horse, both being covered together with a red cloth, when gold, silver, and iron are brought; and there is an address for the skinning of the horse. The ceremonies are brought to a close by the repetition of Mantras recited by the other wives of the institutor of the sacrifice, and a Mantra to rectify the evil effects of imperfectly pronouncing these Mantras, and the sprinkling of water on the principal wife. All this is followed by a section of 8 sub-sections in praise of sacrificing animals—headed by the human and the equine, cattle, goats, and sheep, and ending with the horse sacrifice and the merit of knowing this. This section is preceded with an anecdote stating that on Prajapati creating the animal, and having entered it, he could not extricate himself. He, therefore, offered a profusion of wealth to those who would help him out of his difficulty. The Devas performed the horse sacrifice and thus helped him out. Then follows a section concerning

the animals meet for the third day of the ceremony. These include nine white barren cows at the close of the third night; also two bullocks, black spotted kids, partridges and white herons, in all eleven in number. Apart of the ceremony consists of songs sung by two Brahmanas, or, preferably a Brahmana and a Kshatriya, the fee for which is two bulls yoked to a car and a hundred head of milk cows. Then there are expiatory offerings for diseases and other accidents which may have injured the value of the horse as a victim. A skin disease is especially mentioned. Another offering is for the horse longing for a mare and yet another for his not having returned to the stable at night. Then, of course, there must be a feeding of Brahmanas. See also Shatapatha Brahmana, 3, 7, 3, 1 to 3, 3, 7, 4.

पशुश्च वै यूपश्च.....
.....ताभ्यां मेध्यं करोति ॥ etc., etc.

There are both an animal and a sacrificial stake, for never do they immolate an animal without a stake..... he thus makes it sacrificially pure all over.

Thus it winds along almost interminably with quoted text from the Vajasaneyi Sanhita (the hymns of the Yajur Veda) and explanation, application and justification till the animal is slaughtered and its various portions are distributed among the priests and all defilement is removed. See also the remarks by Dr. Haug (Vol. 1, p. 60).

"The animal is instead of the sacrificer himself. The animal then sacrificed in the fire, goes to the gods and s[illegible] does the sacrificer in the shape of the animal, etc.

In confirmation, and illustrating this, two s[illegible] extracts may be given from the Aitareya and the Kaus[illegible] Brahmanas: Aitareya Brahmana, II, 1, 3 and Ka[illegible] Brahmana, 10, 3.

[illegible]ing of the polled ox, a[illegible] these translations, etc., we [illegible]

from Dr. Haug, Professor Julius Eggeling and Dr. Rajendra Lal Mitra.

A full description of an Ashwamedha or horse sacrifice in the later times may be found in the Valmiki Ramayana, Book I, Cantos 10—13.

In the Ramayana, the horse sacrifice is said to be employed by the childless Dasharatha as the means of obtaining sons. It is said that his principal queen, Kaushalya "with three strokes slew the horse, experiencing great glee, and with the view of reaping merit Kaushalya with an undisturbed heart, passed one night with that Horse". "Now the question is "can we find any vestige of these revolting impurities in the Vedas?" The reply is "surely there can be no trace of such impure ideas in the Vedas." Ashwa Medha or horse sacrifice of the Yajur Veda according to the commentary of Mahidhara, Books XXII—XXV contain the formulas of Ashwa Medha or horse sacrifice, a ceremony which only a king can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes, and the general prosperity of the kingdom by the fulfilment of the wishes expressed in verse 22 of the Chapter 22. Yajur Veda.

"O Brahman, let there be born in the kingdom the Brahmana illustrious for religious knowledge; let there be born the Rajanya, heroic, skilled archer piercing with shafts, mighty warrior; the cow giving abundant milk; the ox good at carrying; the swift courser, the [illegible]dustrious woman. May Parjanya send rain according [illegible]our desire; may our fruit-bearing plants ripen; may [illegible]isition and preservation of property be secured to us."

[illegible]The Adhwaryu and the sacrificer whisper the [illegible](verse 19, Chapter 22, Yajur Veda), in the horse's [illegible] Then the horse is loosed towards the north-east [illegible]ree for a year, as a sign that his master's para-

mount sovereignty is acknowledged by all neighbouring princes. The wandering horse is attended by a hundred young men, sons of princes, or high court officials, armed with all sorts of warlike weapons, who are to watch and guard him from all dangers and inconvenience. During the absence of the horse an uninterrupted series of prescribed ceremonies is performed at the sacrificer's home. The ceremonies subsequent to the return of the horse from his wanderings are continued. The horse is driven to be bathed to the water. When the horse has been brought back from the water, the chief queen and two other royal consorts anoint him with clarified butter, reciting their respective formulas. The chief queen anoints the fore-quarters and the others the barrel and hind quarters.

Earth! etc. (Yajur Veda, Chapter 23, verse 8)—with these sacrificial exclamations, the three queens respectively entwine the hair of the Horse's head, neck, and tail, with chains or other ornaments of gold. Then the other ceremonies follow:—The horse, a hornless he-goat, and a gomriga or wild ox are bound to sacrificial stakes near the fire and seventeen other victims, a he-goat and a ram among them, are attached to the horse. To the other stakes are tied a great number of animals, tame and wild, the total (number) according to Mahidhara amounting to six hundred and nine.

The chapter twenty-fourth of the Yajur Veda contains an exact enumeration of the animals that are to be tied to the sacrificial stakes and in the intermediate spaces, with the names of the deities or deified entities to which they are severally dedicated. These animals are tame and wild, terrestrial and acquatic, walking, flying, swimming and creeping things. The oblation is made of the roasted flesh, the various parts of the victim being

assigned with the cry of Swaha! all hail! to a host of deities and other objects which are regarded as deified for the occasion. Then follows the Ashwastuti or Eulogy of the horse (verse 24—45, Chapter 25, Yajur Veda) Cf. with it the Rig Veda, Mandala I, hymn 162-163.

The most important, striking (and rather revolting) part of the ceremony according to Mahidhara is described in verse 19—31, Chapter 23, Yajur Veda. The three queens walk nine times round the horse, reciting the formulas. The chief queen then begins the performance of the revolting ceremony. See the chapter on the critical examination of the commentaries of Mahidhara and Sayana and the translations based on them.

The Ashwa Medha or horse sacrifice in the Rig Veda according to the commentary of Sayanacharya:—It may be summarized in the following terms:—

"The information about the Ashwa Medha is contained in two hymns (Rig Veda, I, 162-163,) which celebrate the sacrificial Horse, now describing with almost repulsive realism, the actual slaughter and burning of the victim, now divinizing him in mystic strains. Agni (both as lightning and as sun) and Soma are the heavenly coursers and the horse on earth is their representative, their symbol, and when especially devoted to them, becomes one with them—"goes to them" in death. Indeed he is of their race—devajata."

"The fleet courser is proceeding towards the place of slaughter, his spirit intently fixed on the gods. The goat preceeds him, the wise singers follow. The courser is preceeding towards the most glorious of abodes, to the Father and the Mother" (probably Dyaus—Heaven and Aditi, for he is once called an Aditya); "for even this day will he go to the gods, most welcome to them.....)."

The description of the actual sacrifice is given with completeness in I, 162.....when they lead by the bridle, the richly adorned courser, the omniform goat (Vishwarupa) is led bleating before him.....Pushana's allotted share; he will be welcomed by all the gods..... ..... Twashtar will conduct him to high honours, when men lead the horse, according to custom, three times around (the place of sacrifice), the goat goes before (and is killed first) to announce the sacrifice to the gods.

The priest, the assistant, the carrier (who is to divide the carcass), he who lights the fire, he who works the pressing stones, and the inspired singers of hymns—will all fill their bellies with the flesh of this well-prepared offering. Those who fashion the post (to which the victim is to be bound) and those who bring it, and those who fashion the knob on top of it, and those who bring together the cooking vessels—may their friendly help also not be wanting. The sleek courser is now proceeding—my prayer goes with him—to the abodes of the gods followed by the joyful songs of the priests; this banquet makes him one with the gods." Then a long description follows in which all that is the horse's own, even to the particles of his flesh that may adhere to the post, or the axe, or the nails of the sacrificing priest, and the fat that may drop from the pieces of flesh, roasting on the spit—is bid to follow him and be "his own among the gods"; the same with anything that has ever been used by him or for him—his halter and blanket, his trappings and accoutrements; all the grass he ever ate, or stepped or lay or rolled on, and all the vessels and implements and dishes that are going to be used to dress and cook and serve his flesh.

.....Forsooth thou diest not here, nor dost thou suffer any injury; no, thou goest to the gods along fair,

easy paths; the two *harits* (Indra's) and the dappled deer (the Maruts') will be thy comrades....." The horse was comforted by the thought that it was going to the gods. See verse 22, 21, I, 162.

"Slight us not Varuna, etc., etc." "The steed is come into the noblest mansion, etc., etc." I, 162.

See also I, 163, (Rig Veda) and Sayana's commentary. Thus we have described, in detail, the horse sacrifice according to the commentaries of Sayana and Mahidhara and the principal Brahmanas and Ramayana. See the Ashwa Medha Parva of the Mahabharata.

Somayaga.

Soma juice was an essential part of every offering of importance. It was made with the expressed juice of a creeper diluted with water mixed with barley meal, clarified butter and the meal of wild paddy. Vedas frequently refer to the exhiliration produced by its use on ordinary men and gods (learned men). The Aryans were fond of the Soma juice. There are many hymns in the Rig Veda containing a description and use of the Soma juice. Rig Veda, VIII, 48, 3; IX, 90, 5; IX, 97, 42, and so forth. The Mandala IX of the Rig Veda and the whole of the Sama Veda have hymns addressed to Soma Pavamana.

Books XIX—XXI of the Yajur Veda contain the formulas of the Sautramani identified with Somayaga. But was there any strong drink containing alcohol used by the Aryas is the question to be solved here? The other sacrifices may be mentioned in brief.

According to Mahidhara the thirty-second, thirty-third and thirty-fourth chapters of the Yajur Veda contain texts and formulas to be used at the performance of a Sarva Medha or sacrifice for universal success and prosperi-

ty, a ten-day ceremony that ranks higher and is considered to be more important than even the Purusha Medha. After performing this ceremony the sacrificer has to leave his home and retire to the wilderness for the rest of his life. The performer of the universal sacrifice is liberated from the bonds of human life. The 32nd chapter of the Yajur Veda is considered to be an Upanishad, entitled Yadeva from the first two words. The first six verses of the thirty-fourth chapter constitute a hymn regarded as an Upanishad and called the Shiva—Sankalpa or right-intentioned from the concluding words in each stanza.

The 9th and 10th chapters (Yajur Veda) contain the formulas required for the performance of two important modifications of the Soma sacrifice—the Vajapeya, draught of strength or cup of victory and the Rajasuya, inauguration or consecration of a king. The 19th, 20th and 21st chapters contain the formulas of the Sautramani, a sacrifice originally instituted to expiate and counteract the evil effects of excessive indulgence in Soma-drinking. The ceremony is prescribed as a means of obtaining general eminence; for dethroned king to procure his restoration, for a Kshatriya to assure victory, for a Vaishya to acquire cattle and wealth. It consists mainly in the offering to the Ashwins, Saraswati and Indra, of Sura, a spirituous liquor concocted of Shashpa (husked rice or young grass), tokman (green barley) and laja (parched grain) ground up with some roots to serve as yeast and the liquor of two Odanas or messes of rice and Shyamaka or millet boiled in water, the mixture being called Masara. "The third chapter contains formulas for the Agnihotra or morning and evening burnt oblation of milk which is obligatory on the householder during (with some exception) the whole of his life and for the four-monthly sacrifices at the beginning of the three chief

seasons, Spring, Rains and Autumn." (See Agnihotra, Chapter VI.)

Such are the sacrifices of the Vedas according to Sayana and especially according to Mahidhara.

The chief ingredients in almost all of them are flesh of all sorts and wine.

Reactions against sacrifices.

The chief leader in the movement against such sacrifices and the use of wine, etc., (intoxicants) was Gautama Buddha, the son of the Raja of Kapilavastu, who lived about 2,500 years ago. His first command was "Thou shalt not take any life" This referred to life of any kind. The following was one argument used by the Buddhists against sacrifices. The Brahmanas (wrongly used for the Vedas) say that animals sacrificed went to heaven. A man should, therefore, sacrifice his father because he would go to heaven! Another command of Buddha was "Thou shalt not taste any intoxicating drink." The evils of drunkenness began to be felt and its use was given up by the majority of the people who drank. The disgusting Vamamargica ideas gave rise to Buddhism. The origin and spread of this religion (Vamamarga) may be dated between 4000 B. C. and 3000 B. C. It lingers up to this date.

Before proceeding to criticise the comments of Sayana and Mahidhara on the *animal sacrifice*, Ashwa Medha, Go Medha, etc., and the Sautramani, etc., it will be advisable to give a brief description (in Sanskrita) of the Vamamarga itself and for that purpose we shall quote from the Tantra treatises. We shall reserve our remarks on this sect of religion and the effect it had on the Vedas themselves, for the future.

Some of their tenets are :—

मद्यं मांसं च मीनं च मुद्रा मैथुनमेव च ।
एते पंचमकाराः स्युर्मोक्षदा हि युगे युगे ॥

Kali Tantra, etc.

प्रवृत्ते भैरवी चक्रे सर्वे वर्णा द्विजातयः ।
निवृत्ते भैरवी चक्रे सर्वे वर्णाः पृथक् पृथक् ॥

Kularnava Tantra.

पीत्वा पीत्वा पुनः पीत्वा यावत्पतति भूतले ।
पुनरुत्थाय वै पीत्वा पुनर्जन्म न विद्यते ॥

Maha Nirvana Tantra.

पाशबद्धो भवेज्जीवः पाशमुक्तः सदाशिवः ॥

Jnana Sankalani Tantra, etc.

This sect spread far and wide, and to give semblance of authority to their tenets and doctrines, they composed and promulgated such Shlokas and sentences as the following :—

सौत्रामण्यां सुरां पिबेत् । प्रोक्षितं भक्षयेन्मांसं ।
वैदिकी हिंसा हिंसा न भवति ॥

नमांस भक्षणे दोषो न मद्ये न च मैथुने ।
प्रवृत्ति रेषा भूतानां निवृत्तिस्तु महाफला ॥ मनु० अ० ५ । ५६ ॥

In the place of the word *Somam* they have inserted (changed) the word *Suram* and interpolated the above verse in Manu. Exactly they have done the same thing with the works of the other ancient sages. They inserted many unwholesome and injurious matters into them and misinterpreted such holy sacrifices as Ashwa Medha, Go Medha, Nara Medha, etc., and performed them causing slaughter of animals, (birds, beasts, etc.) In theory and practice they were the same. There is no slaughter of animals in any Yajna according to the Vedas, etc. In fact all such obnoxious ideas find place in the books of the Vamis or they are interpolations and misinterpre-

tations in the works of the holy sages. For instance, see the true sense of Ashwa Medha, etc., according to the sages of yore.

राष्ट्रं वा अश्वमेधः ॥ शत० १३, १, ६, ३ ॥
अन्नं हि गौः ॥ शतपथब्राह्मणे ॥
अग्निर्वा अश्वः । आज्यं मेधः ॥ शतपथब्राह्मणे ॥

A king should administer justice to his subjects, govern them properly, encourage learning among them and perform sacrifice by throwing the sacrificial materials, clarified butter, etc., into the fire. There is no slaughter of horse or any other animal in the sacred books of the Aryas. What is Purusha Medha or Nara Medha we have already described above. See Antyeshti Karma. In the same way, the term Go Medha means the restraint of senses, purification of rays of light, the dwelling place, etc. Let us study the true sense of the compound Goghna (गोघ्न) from Panini.

दायगोघ्नौ सम्प्रदाने ॥ ३, ४, ७३ ॥ पाणिनि ॥
गां हन्ति (गच्छति) यस्मै सगोघ्नोऽतिथिः ।

It means for whom (the guest) (the host) goes to milk the cow or to whom he gives the cow. Here the root हन् in Goghna means to go. The root हन् does not mean only to kill, but it means also to go. See Panini Dhatupatha हन् हिंसागत्योः :—the root हन् means to kill or to go.

The following aphorism clears the meaning :—

उपघ्न आश्रये ॥ ३, ३, ८५ ॥ पाणिनि

आश्रयशब्देन सामीप्यं लक्ष्यते । पर्वतेन उपहन्यते सामीप्येन गम्यते इति पर्वतोपघ्नः ॥ The man who goes to a mountain is called पर्वतोपघ्न. From this it is plain that a cow was not killed for a guest. She was an object of regard then, as, at present, the meek and useful animal is among the Aryas. The Vamamargica Panchashardeeya and the

Shulagava have ever been nauseous in the sight of the Aryas.

We should try to enter into the spirit of the Vedas by implicitly trusting to their guidance without allowing ourselves to be disturbed by the fancies of the later sects.

We have already mentioned that chapters XXII—XXV contain the formulas of Ashwa Medha or horse-sacrifice according te Mahidhara. The chapter 23, Verse 19-31 contains the revolting ceremony and the chapter XXV, Verse 24—45 contains the Ashwastuti or Eulogy of the Horse. The chapter XXV, verses 24—45 is the same as the hymn of the Rig Veda, Mandala 10, 162. Now let us see what the meaning of the above verses according to the Vaidica Siddhanta is.

Commentary of Mahidhara on the Chapter 23, verse 19—31. It is well known that Mahidhara's commentary, the Vedadipa was written towards the close of the sixteenth century. This stanza (20) and the following nine stanzas are not reproducible even in the semi-obscurity of English or any other learned language of the world; and stanzas 30, 31 would be unintelligible without them. Dear reader, kindly excuse us, you are the best judge of the Vedas, you may, if you like, kindly translate the verses for yourself. We shall give only the explanation, authority, etc., according to the Vaidica Siddhanta. Verse 19—The three queens walk nine times round the horse, reciting the formulas. The chief queen then begins the performance of the revolting ceremony. "Thee we invoke, troop-lord of troops; Thee we invoke, the loved one's lord. Thee lord of treasures, we invoke. My precious wealth." Mr. Griffith's translation based on the commentary of Mahidhara.

गणानां त्वागणपतिꣳहवामहे प्रियाणांत्वाप्रियपतिꣳ हवामहे निधीनांत्वा निधिपतिꣳहवामहे वसो मम । आहमजानि गर्भधमात्वमजासि गर्भधम् ॥ etc., etc.

The commentator says in this Mantra the word गणपति means अश्व or वाजिन् a horse; and he proceeds:—

महिषो यजमानस्य पत्नीयज्ञशालायां पश्यतां सर्वेषामृत्विजामश्वसमीपे.....etc, etc.

यजमानोऽश्वमभिमंत्रयते । हेवृषन् सेक्तः अश्व उत, etc., etc.

"The chief queen begins the performance of the revolting ceremony. The following morning the officiating priests raise the chief queen from the place where she has spent the night." Verse 32. Such are the samples of comments and their translations from the pen of the Western Sanskrita Scholars and most of the Eastern Sanskrita Scholars. Any person of intelligence can judge of the truth of this.

Now let us come to the true comments according to Nirukta, Shatapatha Brahmana, etc.

अश्वो यत ईश्वरो वा अश्वः । अश्नुते व्याप्नोति सर्वं जगत्सोऽश्व ईश्वरः ॥ शत० कां० १३, अ० ३, ब्रा० ८, कं० ८ ॥

See श० कां० [redacted] २, ब्रा० ११, कं० १४—१७ ॥

शत० [redacted], ब्रा० १२, कं० १ ॥

[redacted] २, ब्रा० २, कं० ४—५ ॥ etc., etc.

[redacted], कं० २१ ॥ etc., etc.

जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा तैरभिद्रुतो भवति । निरु० अ० ७, खं २४ ॥ etc., etc.

The reader will mark that there is a gulf of difference between the two comments. Mahidhara's commentary is a symposium of obscene scenes (not reproduced in translations by the Western Sanskrita Scholars)—a matter of great satisfaction, avoiding all prurient reading. On the contrary, the sages' comments are the Elysium of

pure ideas and lofty thoughts, describing the names and qualities of the Almighty and All-pervading God, polity, art of Government, etc., not touched upto this time in any kind of translation, (a matter of great regret!)

Let us now proceed further and examine the verses 24—45, Yajur Veda, Chapter 25 and Mandala I, hymn 162 of the Rig Veda.

Translation according to the commentaries of Mahidhara and Sayana is:—

"Slight us not Varuna, Aryaman or Mitra, Ribhukshan, Indra, Ayu, or the Maruts, when we declare amid the congregation, the virtues of the strong steed, God descended." Verses 25, etc., etc. Verse 45.

May this steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring. Freedom from sin may Aditi vouchsafe us; the steed with our oblations gain us Lordship!"

Translation according to the Vaidica Siddhanta runs:—

Verse 25. This verse describes what one shall not do for us.

मानो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षामरुतः परिख्यन् ।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥ २४ ॥

As all men wish to increase their own strength so they should desire to increase the strength of others, is the purport of the above stanza.

"O learned men, you should instruct in such a way that the king, who is dear to us as life, who is best as the Udana Vayu or vital air and who rules as a good judge, and the other high-minded people should not shorten the duration of our life by destroying the prowess

(described or praised by us in the battle field) of a warrior, possessing good qualities like the virtues of a speedy horse." It is an instance of a suppressed simile.

.....

Verse 45. In this verse is related as to who can improve, or make a *kingdom prosperous.*

The purport of the stanza is "Let them be happy who can prosper the kingdom with their well-earned wealth and power arising from the celibacy and the restraint of passions like that of a mettled horse." "As our steed acts like a mettled horse for the good of our cows, or as a wise man is (fortunate) to have high-spirited sons and health promoting wealth or as Aditi makes us sinless, in the same way you should act for us. You should serve in such a way as a wise man giving delight to others serves our kingdom."

सुगव्यं नो वाजी स्वश्व्यं पुष्टः पुत्राँ २ ॥ उत विश्वापुषꣳ रयिम् । अनागास्त्वं नोऽअदितिः कृणोतु क्षत्रं नोअश्वो वनता ५ हविष्मान् । ४५ ॥

A summary of the chapters XXII—XXV of the Yajur Veda according to the Vaidica Siddhanta is given below.

The twenty-second chapter gives a description of prolonging life, the properties of fire, explanation of the Gayatri stanza, how to purify a thing, etc. The twenty-third chapter describes the greatness of God, the qualities of the universe, the praise of Yoga, a series of questions and answers, the qualifications of a king and his subjects, the [illegible]ction and knowledge in arts and scien[illegible] ॥ ६, १, ७ ॥ [illegible]y, mutual qualities (treatment) of [illegible] has reference to wro[illegible]n, a series of questions and answe[illegible]plies prohibited actions [illegible] sacrifice, geometry,

etc. The twenty-fourth chapter contains a description of nature of birds, beasts, creeping snakes (reptiles), the deer or other antelope of the forest, the acquatic animals, etc. The last chapter describes the properties of the objects of the universe, the rearing and breaking of cattle, etc., the prayer to God, the praise of performing of sacrifice, imparting and improving of intelligence, devotion in religion, the qualities of a good horse and how to break him, acquisition of knowledge and the mode of acquiring wealth. The reader who is seeker after truth should compare all this with the animal and human sacrifice of Sayana, Mahidhara and Uwwata. We have given only one or two samples from Mahidhara, etc., and from the Vaidica Siddhanta for the perusal of the reader and it is sufficient for him to form an idea of the teachings of the Vedas enabling him to arrive at the truth. For a critical examination of the commentaries of Mahidhara, etc., and the translations based on them, see the chapter 5.

It is conclusively remarked in the Mahabharata (Shanti Parva, Chapter 264.)

"सर्वं कर्मस्वहिंसा धर्मात्मामनुरब्रवीत् ।
धूर्तैः प्रकल्पितं ह्येतन्नैतद्वेदेषुकल्पितम् ॥"

The animal sacrifices are not ordained in the Vedas. They are *fabrications* of cheats and rogues.

The Geeta says (4, 32).

एवं बहुविधा यज्ञा वितता ब्रह्मणोमुखे ।
कर्मजान् विद्धितान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥

Here the sacrifices referred to in the Vedas are the Agnihotradi, not the animal sacrifices of Mahidhara, etc.

Manu says:—

"He who desire[illegible]ment, death and pain to living beings, [illegible]rood of all, gets endless happiness.

प्लवा ह्येते अदृढायज्ञरूपा अष्टादशोक्तमवरं येषुकर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं तेपुनरेवापियन्ति ॥

१ मुण्डके २, ७ ॥

It censures animal sacrifices. They are useless and injurious. A man should do what he is ordained in the Yajur Veda, Chapter 40. "कुर्वन्नेवेहकर्माणि, etc."

सत्यं वद धर्मं चर, etc., Taittiriya, 11, 1, मातृदेवो भव, etc., *Ibid*, etc.

"मुग्धादेवा उतशुनायजन्तोत गोरङ्गैः पुरुधायजन्त" ॥

ऋ० वे० १७, ५, ५ ॥

The institutors of sacrifices were fools who threw beasts from dogs to cows into the sacrificial fire. It prohibits animal sacrifice.

Now let us see what the Darshanas have to say on *Hinsa* :—

The sage Kanada while defining *Dharma* in his philosophy describes also what *hinsa* is—अथातो धर्मं व्याख्यास्यामः । यतोऽभ्युदयनिः श्रेयस्सिद्धिः सधर्मः । तद्वचनादाम्नायस्य प्रामाण्यम् ॥

Vaisheshika Darshana, 1, 1, (I, 2, 3).

Now, then, we will explain (what) merit (is). Merit is that from which (results) attainment of elevation and of the highest good. Authoritativeness belongs to revelation because it is a declaration of that.

बुद्धिपूर्वा वाक्यकृतिर्वेदे ॥ ६, १, १ ॥
बुद्धिपूर्वो ददातिः ॥ ६, १, ३ ॥

There is in the Veda a composition of sentences consequent upon design. The words he gives have intelligence as their antecedent.

दुर्धीहसाया[redacted]

The ev[redacted]g. Has reference to wrong im[redacted]n general. Hinsa is

said to be of three kinds कायिक personal, वाचिक verbal and मानसिक mental. अहिंसा परमो धर्मः Hence hinsa includes killing and slaying. Therefore Dharma excludes any kind of injury, hurt, etc. And wherefore such Dharma gives authoritativeness to the Vedas.

Yoga and Sankhya are quite averse to animal sacrifice or any kind of killing.

अहिंसा सत्यमस्तेय ब्रह्मचर्याऽपरिग्रहायमाः ॥
२, ३० ॥ योगदर्शनम् ॥

Non-killing, truthfulness, non-stealing, continence, and non-receiving are called Yama.

वितर्का हिंसादयः.....Yoga Darshana, 2, 34.

The obstructions to Yoga are killing, etc.

अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ २, ३५ ॥

Non-killing being established in his presence all enmities cease (in others).

In the same manner as Yoga is against the animal sacrifice, the Sankhya Darshana is quite averse to it.

अविशेषश्चोभयोः ॥ १, ६ ॥ सां० द०

यत्तु वैधहिंसातिरिक्तहिंसायाएवपापजनकत्वमिति तदसत् संकोचे प्रमाणाभावात् ॥

Vignana Bhikshu. See also his Yogavartika.

In conclusion let us come to the Purva Mimansa of Maharshi Jaimini and examine the animal sacrifice in it. The Purva Mimansa is the Science of Mantra and Brahmana as the Uttara Mimansa is the Science of Upanishad.

This system of philosophy is not much studied in India and that is the chief reason that the Sanskrita Scholars are immersed in a sea of conflict of opinions regarding its subjects, especially sacrifice. The modern commentators and most of the modern authors of the treatises of the Purva Mimansa assert that there is animal

sacrifice in the Vedas and the Brahmanas and that the great sage Jaimini confirms their opinion in his aphorisms. We are prepared to prove conclusively that there is no smell of animal sacrifice in the Vedas, etc. In some cases it is the ignorance of the annotators of the Purva Mimansa, in other cases it is the commentator's selfishness and greediness for flesh and ardent longing for alcohol that they have generally misinterpreted the sage. The other reasons are the interpolations and misrepresentations in the Brahmanas and the contents and explanations of the Shrauta Sutras that have misguided the scholiasts and annotators and the students of the Purva Mimansa. In any case the result or effect has been the imputation of stigma to the Karma Kanda of the Aryas and the spread of Vamamarga in Bharatavarsha. We shall take only a few technical terms (Alambhana, Awadyati, Mansa and Chhaga) and aphorisms of the Purva Mimansa and explain them fully. It will clear the whole matter and enable the reader to arrive at the truth.

The true meaning of the terms अवद्यति and आलभेत and a review of their modern sense—

The moderns have used the word Awadyati in the sense of cutting off or separating (of any limb as tongue, etc.,) which is quite contrary to the intention of the aphorist. The aphorist says "Awadana is a purificatory rite or ceremony and it is performed to make the animal more handsome or beautiful."

Now cutting off of any limb will make the animal deformed or disfiguered, not beautiful or good-looking. Therefore the proper sense of the word Awadana is to distinguish one limb from another by marking it with any colour. Wherefore the sense of the word Awadana assigned to it by the moderns must be given up by the followers of the Vedas. Again, the moderns, in order to

confirm their meaning of Awadana have committed a great mistake by using the word आलभेत in the sense of slaughtering an animal. The root लभ् means to get and आ means thoroughly or especially by which an actor gets himself prosperous or gains a special advantage. This is possible by the gift of a cow, etc., not by slaughtering her. The slaughter of an animal is prohibited by the Vedas because it produces evil. The commentator Shawara Swami Bhatta of the Purva Mimansa while annotating on the word *chodana* (see aphorism, 1, 1, 2 of the Purva Mimansa) says हिंसा हिंसा, हिंसा च प्रतिषिद्धा "Hinsa is a deed by which an animal is separated from or deprived of its vitality " and it produces evil because it is prohibited in the Vedas. Evil (disadvantage) and good (advantage) are quite opposed to each other in their nature. A deed which produces an evil cannot be the cause of a special advantage. Therefore the word आलभेत cannot anyhow mean हिंसा or slaughter of an animal. Besides, to use the word आलभेत in the sense of slaying is quite contrary to the meaning assigned to it by Shawara Swami Bhatta. He says तमालभ्य=तमुपयुज्य, इष्टसिद्धिसाधनं व्यापारं कुर्वीत उपयुंजीत, from which it is plain that आलभेत means उपयुञ्जीत=using or employing in a proper way to gain something good or meritorious. Merit can be acquired only by the gift of an animal, (cow, etc.,) not by slaughtering it.

आलंभन is त्याग (a gift) in a prescribed mode. See the aphorism अचोदकाश्च संस्काराः २, २, १८ ॥ Purva Mimansa and the commentary on it. Mahidhara also sometimes explains the word आलंभन by giving it the meaning of touching or acquiring as in यजमानमालभेत, etc. See his commentary, p. 873.

The following are some of the authorities preventing cruelty to and slaughter of animals.

पशून् पाहि, गां माहिंसीः, अजां माहिंसीः, अविं माहिंसीः, इमं माहिंसी द्विपादं पशुं, माहिंसी रेकशफं पशुम्, इत्यादि ॥

यजु० वे० अ० १, and १३ ॥

"Tend and protect cattle," do not slaughter a cow, a goat or a sheep, "do not kill a two-footed beast (biped), or do not kill a one-hoofed beast, etc. etc."

माहिंस्यात्सर्वा भूतानि ।

All sorts of slaughter or killing are forbidden in the Brahmana treatises also. Shawara Swami Bhatta, the commentator of the Purva Mimansa, while annotating on the aphorism of *Chodana* says हिंसा च प्रतिषिद्धा killing is prohibited.

See the Maharshi Vyasa's commentary on the Yoga aphorisms.

"हिंसकः प्रथमन्तावदवध्यस्य वीर्य माच्छियति.....
तत्र सुखप्राप्तयो भवेदल्यायुरिति ॥"

"Hinsa destroys this *world* as well as the other *world*" is the purport of the whole extract.

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न क्वचित्सुखमेधते ॥ मनु० ५, ४५ ॥

Thus giving a few preliminary remarks on the prohibition of killing, let us examine the following aphorisms of Jaimini :—

जाघनीचैकदेशत्वात् ॥ २० ॥
चोदना वाऽपूर्वत्वादेकदेश इति ॥ २१ ॥
नप्रकृते रशास्त्रनिष्पत्तेः ॥ २२ ॥ पू० मी० ३ । ३ ॥

The plain meaning of जाघनीचैकदेशत्वात् is "the institutor of sacrifice should take hold of the cow's tail and then make a gift of her." It does not mean that first the tail of the cow should be cut off and then she should be thrown into the sacrificial fire, as an offering. The modern commentaries are responsible for all such glosses and annotations.

The Vedas do not mention any kind of killing. On the contrary they ordain.—

इतेदꣳहं मामित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥ य० वे० ३६, १८ ॥

"O Lord God, confer on me riches, physical strength and mental power so that all the animals may be well-disposed towards me and I may be at friends with them. All may treat each other with friendship and favour!"

Now let us see what the meaning of the word **मांस** in a sacrifice in the Purva Mimansa of Jaimini is.

"**मांसं तु सवनीयानां चोदनाविशेषात्** ॥ ३, ८, ४२ ॥

This aphorism says that in absence of Vrihi (rice), Niwara (rice growing wild or without cultivation), etc., *Mansa* may be used for Purodasha (a sacrificial oblation made of ground rice and offered in Kapalas or vessels.) Here the word **मांस** Mansa must mean Mansala or Masha; (something pulpy) "bean." It cannot mean flesh in its primary sense, but it must be used for bean or pulse in its secondary sense. A Purodasha is prepared of Vrihi, Niwara, Yava (barley), etc. It is never made of flesh. See the Brahmanas and Shrauta Sutras **व्रीहिभिर्यजेत**, etc.

It should be remembered here when the modern commentators assert that **अयज्ञियावै माषाः** (the beans are not a proper material for a sacrifice) and the word Mansa is used in its primary sense for flesh, they commit a great mistake in saying so. The sentence **अयज्ञियावै माषाः** amounts to "that in a Prakritiyaga Vrihi, etc., should be used as far as possible." It does not mean that beans

are excluded in all sacrifices. The beans, rice, etc., were the staple articles of food of the Aryas at the foot of the Himalayas.

NOTE.—The Yagas are of two classes—Prakriti (principal) and Vikriti (modified). The Darshapurnamasa, Jyotishtoma or Soma and Ashwamedha are the principal sacrifices and the other ones are their modifications. It is a matter of great pity and consideration that the modern commentators prohibit the use of bean in a sacrifice but they are ready to assert that flesh is a proper material for offering, etc. Is it not their selfishness which disables them to distinguish what is proper or right from what is improper or wrong to do? Their ardent longing or greediness for flesh makes them forget the ordinances or divine laws of the Vedas that it is a deadly sin to deprive an animal of its vitality in order to fill the belly with its carcass. Certainly flesh and wine are the great banes of society.

The Vaidica Yagas or sacrifices are founded on the scientific principles that Agnihotradi are for the health, wealth and prosperity of the society, which ends can be gained only by throwing such materials as musk, saffron, sandal, clarified butter, etc., into the fire to purify the air but not by means of burnt offerings (of beasts and birds) which are sure to cause impurification of air, etc., and thus spread diseases. The modern science can conclusively prove that the flesh of an animal thrown into the fire will produce disease and cause injury instead of doing any good to the society or an individual. The same remarks will, *Mutatis Mutandis*, apply to the use of flesh and alcohol. They will lead to utter perdition, physical, mental and moral loss, injury or destruction. Let us see what Krishna, Manu, and other sages have to say on this point:—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ मनु० ३, ७६ ॥
सहयज्ञाः प्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेषवोऽस्त्विष्टकामधुक् ॥ गीता ३, १० ॥

The four kinds of आहुति materials of worship to be thrown into fire are mentioned on the section on Agnihotra. They purify the air. No scientist unless led by prejudice, will say that an animal thrown into the fire purifies the air. On the contrary, it will impurify it and produce diseases.

The most important point to be considered is whether there is any aphorism in the Purva Mimansa which says that the flesh of an animal was cooked for any sacrifice. Happily there is none to that effect. See infra.

The moderns quote the following aphorisms in support of what they assert पशोरेकहविष्ट्वं समस्तचोदित्वात् ॥

पू० मी० १०, ७, १ ॥

पशौ च पुरोडाशे समानतंत्रं भवेत् ॥ पू० मी० ११, ३, १७ ॥

The interpretations put on these aphorisms by the moderns are curious enough. They say there is the word *Pashu* in the above Sutras and it proves animal sacrifice. "An animal should not be cut into pieces and thrown into the fire but the whole of it should be thrown into it as an offering." And "the rule which applies to an animal applies also to Purodasha, hence the Purodasha should be prepared of the flesh of an animal." Therefore they say the whole of an animal is to be thrown into the fire and the Purodasha is prepared of flesh, (which) proves also flesh to be an article of food.

The Siddhanti turns and says—there is no smell of such meanings (interpretations) in the above Sutras. See the commentary of Shawara Swami Bhatta on the Purva

Mimansa. The word Pashu in the above aphorism is used for Pashu Yaga included in the Jyotishtoma sacrifice And it is a well-known fact that the Yaga (worship or sacrifice) in which an animal is made a gift is called *Pashuyaga*. The true sense (according to the Siddhanti) of the aphorisms is that in the Pashuyaga, after a certain number of offerings, the remaining sacrificial materials (of four kinds mentioned above) should be thrown all at once into the sacrificial fire. It is the ordinance in the Shruti sentences. See the 12th chapter of the Purva Mimansa on the above point. There is not any mention of animal sacrifice in the above aphorisms. There is mention of Pashuyaga and it means the gift of an animal. There was gift of an animal in a sacrifice is proved by the aphorism धेनुवच्च अश्वदक्षिणा ॥

पू० मी० १०, ३, ६५ ॥

Mark the word *Dakshina* in the aphorism.

The Siddhanti quotes the fcllowing aphorism in support of his assertions against animal sacrifice.

मांसपाकप्रतिषेधश्च तद्वत् ॥ पू० मी० १२, २, २ ॥
मांसपाको विहितप्रतिषेधः स्यादाहुतिसंयोगात् ॥ ११, २, ६ ॥ etc.

"As there is prohibition of the slaughter of an animal in a sacrifice, so is the cooking of the flesh of an animal forbidden in it." There is no mention of the cooking of the flesh of an animal in any sacrifice ordained by the Vedas. The offering or Ahuti must be prepared of the four sorts of materials mentioned above. From this it is plain that there is no slaughter of an animal or the cooking of its flesh or the offering of the flesh cooked or uncooked, in a sacrifice, according to the Maharshi Jaimini, the author of the Purva Mimansa. The Pura Mimansa is the science of the Vedas and the Brahmanas and the great sage cannot go against them.

NOTE.—From all this, the critic can see what the contents of the Brahmana treatises and interpretations were in the days of the sage Jaimini, and what the later interpretations are.

The offering of an animal and the eating of the flesh of an animal is the *leela* (sport or pastime) of the moderns, greedy of the flesh of beasts and birds, and they are responsible for interpolations and misinterpretations in the Brahmanas and the Vedas.

The Siddhanti quotes the following Mantras, aphorisms and Shlokas in support of his assertion that the use of the flesh of an animal as an article of food is prohibited in the Vedas and the Shastras.

एष वा अतिथिर्यज्ञोत्रियस्तस्मात् पूर्वोनाश्नीयात् ।

अशितावत्यतिथावश्नीयाद् यज्ञस्य सात्मत्वाय यज्ञस्याविच्छेदाय तद् व्रतम् ॥ अ० वे० ९, ३, ६, ७—८ ॥

The householder should not take his food before the guest, well-versed in the Vedas with their Angas and Upangas (takes it). When the guest has finished eating, the host should take dinner. These are the rules and etiquette of hospitality.

एतद्वाउस्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव नाश्नीयात् ।

अ० वे० ९, ३, ६, ९ ॥

This is the general ordinance of the Vedas that the host should not eat (or drink) the Mansa (bean) and the sweet milk of the cow (before the guest eats or drinks).

NOTE.— Some say the word Mansa here means flesh. But the Siddhanti continues and confirms his position by quoting the following Mantra, etc.

यः पौरुषेयेण क्रविषा समंक्तेयो अश्व्येन पशुना यातुधानः । यो अघ्नायाः भरति क्षीरमग्नेतेषां शीर्षाणि हरसापिवृश्च ॥ ऋ० वे० ८, ४, ३, १६ ॥

The word शीर्षाणि is used in the plural number. It is explained by Manu.—

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्त्ता च खादक श्चेति घातकः ॥ ५, ५ ॥

All the (eight) persons mentioned by Manu are to be taken as killers, not only the eaters.

All the Arsha (composed by sages) treatises forbid the use of wine, etc.

स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन् ।
ब्रह्महा चैते पतन्ति चत्वारः पंचमश्चाचरंस्तैः ।
छान्दोगोपनिषदि ५, १, ६ ॥
ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।
महान्ति पातकान्याहुः संसर्गश्चापितैः सह ॥ मनु० ११, ५४ ॥

The flesh of an animal used as food, drinking intoxicating or spirituous liquor, etc., are prohibited for the Aryas. See Manu, 11, 15.

यत्तरक्षः पिशाचान्नं मद्यं मांसं सुरासवम् ।
तद्ब्राह्मणेन नात्तव्यं देवानामश्नता हविः ॥

The Atharva Veda ordains :—

यन्नामं मांसमदन्ति पौरुषेयं चयेक्रविः ।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि ॥ अथर्व ८, ३, ६, २३ ॥

It does not mean that only raw flesh is prohibited as an article of food, not the cooked flesh. It means flesh in general. See above Rig Veda, 8, 4, 8, 16.

The Purva Pakshi quotes from the Atharva Veda the following hymn in support of what he asserts :—

सयएवं विद्वान् मांस मुपसिच्योपहरति ॥
यावद् द्वादशाहेनेष्ट्वा सुसमृद्धनावरुन्धे तावदनेनावरुन्धे ॥
६, ३, ६, (६—८) ॥

"The householder who observing the rules of hospitality that the host should not dine before the guest has finished eating, offers the flesh after cleaning it, to the guest, acquires the sort of merit as is gained by performing the Dwadashaha (Jyotishtoma Yaga).

He says the whole topic amounts to 'the host should not dine before the guest has finished eating. He should first entertain the guest with flesh, etc., and then afterwards he with his family members should take food." The word मांस means flesh in the above hymn.

The Siddhanti turns and rebuts.—"The word मांस Mansa is named in the hymn along with the other articles of food, milk, clarified butter and honey. Therefore it means here Mansala or Masha (bean, a kind of pulse), not flesh.

NOTE.—When the word मांस is connected with a word or words denoting any kind of grain (rice, barley, etc.,) it means bean (a kind of pulse) as in the aphorism मांसं तु सवनीयानां चोदनाविशेषात् ॥ पू० मी० ३, ८, ४२ ॥ But when it comes alone (or is used independently) it means flesh.

Now it is an established fact in the Medical Science of the Aryas that the flesh taken together with milk or honey at the same time produces many diseases. Besides, it is a popular or well known saying that flesh and milk should not be taken together (one after another).

Wherefore the word Mansa must mean here bean or pulse. For the full discussion on the topic see the Purva Mimansa.

3, 4, (12—13) अकर्मकतुसंयुक्तं संयोगान्नित्यानुवादः स्यात् ॥ विधिर्वा संयोगान्तरात् ॥

See also the aforegoing explanation of गोघ्न (Goghna). See the Atharva Veda, 9, 3, 6, 6.

Dakshina ; priestly fees ; meaning originally a good milch cow, which in the earliest times, as at present, was the usual honorarium.

In the same manner, there is a difference of opinion on the meanig of the word छाग Chhaga in a sacrifice.

The Purvapakshi says it means a goat, and a goat is a fit object of offering according to the Purva Mimansa.

The Uttarpakshi rebuts and asserts, it means a kind of drug, because the word Chhaga is read in the Vedas along with other words denoting medicinal drugs fit for sacrifice. For the full discussion of the topic see the Purva Mimansa, 6, 8 (30—42).

The following aphorism also is noticeable:—

अवकीर्णिपशुश्च तद्वदाधानस्या प्राप्तकालत्वात् ॥ पू० मी० ६, ८, २२ ॥

The celibate who breaks the vow of his celibacy is called an Avakirni Brahmachari, and as a penitential rite, he must touch the ass of the south-western direction नैर्ऋतं गर्दभमालभेत ॥

This custom still prevails in some of the states for certain offenders to put them to shame—a sort of punishment to them. They have to ride a donkey with their face towards the tail usually, etc.

Some commentators give a very curious explanation of the aphorism and say that an ass of the south-western direction should be thrown into the sacrificial fire as an oblation for the penance of a religious student who commits an act of incontinence such as sexual intercourse against his vow of celibacy. Poor donkey is punished for other's fault!

Lastly, let us describe, in brief, some of the Yagas and see whether there is any animal slaughter in them, according to the Purva Mimansa. There are three principal sacrifices and they are called Prakriti Yagas, *viz.*,

Darshapurnamasa, Jyotishtoma or Soma Yaga and Ashwamedha. The other sacrifices are secondary Yagas and they are called Vikriti Yagas. The materials of offerings, in the Darshapurnamasa are clarified butter, coagulated milk, milk and corn (grain of barley, rice, etc.)

यदाग्ने योऽष्टाकपालोऽमावास्यायां पौर्णमास्याश्चाच्युतो भवति ॥ तावब्रूतामग्नीषोमावाज्यस्यैव नावुपांशु पौर्णमास्यां यजन् ॥ ताभ्या मेतमग्नीषोमीयमेकादशकपालं पूर्णमासे प्रायच्छत् । ऐन्द्रंदध्यमावास्यायाम् । ऐन्द्रं पयोऽमावास्यायाम् ॥ यएवं विद्वान् पौर्णमासीं यजते य एवं विद्वान् अमावास्यां यजते " One who knowing thus worships at full moon or new moon gains happiness in this world and in the other world.

समिधो यजति तनूनपातं यजति ॥

उभयाणि ह वा एतानि हवींषि अमावास्यायां सम्भ्रियन्ते, आग्नेयं प्रथमम् उत्तरे ॥

चतुर्दश पौर्णमास्या माहुतयो हूयन्ते त्रयोदशामावास्याम् ॥

See Purva Mimansa, 2, 2, (1—7).

शब्दान्तरे कर्मभेदः कृतानुबंधत्वात्.....व्यपदेशश्च तद्वत् ॥

All these sentences prove that there is no animal offering in the Darshapurnamasa Yaga. The Jyotishtoma is performed with Somarasa (juice), etc.

In the Sautramani sacrifice which is a modification of Soma Yaga, the milk and Somarasa are offered and drunk.

उत्तरेऽग्नौ पयोग्रहान् जुहुति, दक्षिणेऽग्नौ सोमग्रहान् जुहुति, ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारं शततृणायां वा विद्यारयेत् ॥

Here the Leela of the modern commentators is noticeable. In the place of Somagraha of the Brahmanas they have inserted the word Suragraha and thus they have justified the use of spirituous liquor in a sacrifice which is quite contrary to the Vaidica teaching. See the Purva Mimansa, 3, 4, (12-13) and सौत्रामण्यां च ग्रहेषु ३, ५, १४ ॥ तद्वच्छेषवचनम् ३, ५, १५ ॥ and a full discussion on these

aphorisms. The Aryas were fond of the Somarasa (juice.) But they were quite averse to the use of Sura (a spirituous liquor). They knew well the effect of intoxicants on the human body and mental power and moral strength. Cf. also Manu
what is to be said for interpolations in it !

In the Ashwamedha sacrifice, a gift of horses, etc., was to be made. This sacrifice could be performed only by a king. Again the reader should mark the *Leela* of the Vamamargees.

एता ऐन्द्राग्ना द्विरूपा आग्नीषोमीयावामना अनड्वाह आग्ना-
वैष्णवा वशामैत्रावरुणयोऽन्यतएन्यो मैत्र्यः ॥ य० वे० २४, ८ ॥

These are scattered sentences having no interdependence on each other. "Dwarf oxen, barren cows, the animals which can be found here and there and which are friendly towards each other." This topic in the Purva Mimansa is called Vakyabhedadhikarana. See the Purva Mimansa, 2, 4, 47, etc. समेषु वाक्यभेदः स्यात् ॥ According to the Vaidica Siddhanta the above Mantra means "Dwarf bullocks are to be tended, cows are to be protected, etc" They are called Dwirupa and Agnishomeeya because God, the creator and preserver of the universe is their deity. The modern commentators who advocate the doctrine of the slaughter of animals in sacrifices have founded such sentences as अग्नीषोमीयं पशुमालभेत on the Mantras of the Yajur Veda, Chapter 24. But there is no smell of animal slaughter in this chapter or book of the Yajur Veda. It seems impossible or quite unreasonable that all the beasts of the world mentioned in this book are made for killing in a sacrifice. 'The word आलभेत in the original Mantra used for killing by the moderns," is not proper because Mahidhara himself quotes from Katyayana,

(See his commentary, page 873) and says that in the sentence यजमानमालभेत, alabheta means touching and not killing. The word means also to get or approach specially. But we have given above all the correct meanings of Alambhana and the maxim पिष्टपेषणान्याय grinding flour or meal ground already applies here. The maxim denotes a superfluous or unprofitable exertion like the attempt of a man to grind pounded flour. Cf. कृतस्यकरणंवृथा ॥ The other Yajnas, Agnihotra, Chaturmasya, etc., we have already described above in detail. We have also given a detailed account of the Vaidica Naramedha or Purushamedha or Antyeshti Karma. The conclusion is there is no slaughter or offering of animals (beasts, birds, etc.,) and man in a sacrifice according to the Purva Mimansa of the great sage Jaimini.

The names of the beasts to be given in the Jyotishtoma Yaga, are Agnishomeeya, Savaneeya and Anubandhya. See the Purva Mimansa, 3, 6, 18 तुल्यः सर्वेषाम् पशुविधिः प्रकरणविशेषात् ॥

आश्विनं ग्रहं गृहीत्वा त्रिवृता यूपंपरिवीयाग्नेयं सवनीयं पशुमुपाकरोति ॥ Here Upakarana means touching the beast, the object of gift, with the recitation of the Mantras प्रजापतेर्जायमानः इमं पशुं..... ॥

The following sentences show how the beast is to be tied.

खादिरे बध्नाति पालाशेबध्नाति, etc.

The modern commentators say that the Agnishomeeya, etc., are the three animal sacrifices, *viz.*, the Agnishomeeya, the Savaneeya, and the Anubandhya have to be performed together, (*i.e.*, in immediate consecution). We have already proved that the moderns commit a great mistake when they assert that there is animal sacrifice in the Vedas and the Purva Mimansa. Seventeen beasts are to be given in the name of God in the Vajapeya sacrifice,

सप्तदश प्राजापत्यान् पशून् आलभते ॥

The following is a brief description of the Rajasuya sacrifice. See the Purva Mimansa, 4, 4, 1 and 5, 2, 21 अक्षैर्दीव्यति, etc. The moderns assert that gambling with dice was a part of the Rajasuya ceremoney. It is their great mistake to say so. See the Rig Veda, Mandala 10, hymn 34. In this hymn, a gambler describes his own experience and weeps over his fate and the fate of his family members. Gambling is not ordained in the Vedas, but it is denounced as a curse. अक्षैर्दीव्यति properly means (he) arranges the foot-soldiers and horsemen in ranks and files. The sentence has nothing to do with gambling with dice.

One point more and let us close this chapter.

The following aphorism of the Purva Mimansa mentions the prohibited articles of food for the Aryas.

व्यापन्नस्वाप्सु गतौ यदभोज्यमार्याणां तत् प्रतीयेत ॥ ६, ५, ४७ ॥

Vyapanna are things prohibited as articles of food. They are every sort of meat (flesh of animals used as food), etc. In short, the flesh of animals and spirituous liquor or intoxicating drugs are not to be used by the Aryas as articles of food or drink. See Manu, 11, 15.

We have given a very brief description of sacrifices or Yagas. Our limited space does not allow us to survey them in detail. But what we have given is sufficient for the general reader to form an accurate idea of the Vaidica Yagas. For a more detailed account and for fuller information on the subject, the reader is referred to the Purva Mimansa, etc. We have quoted and explained as many Mantras, aphorisms and Shlokas from the Vedas, Brahmanas, Shrauta Sutras, the Purva Mimansa, etc., as we could on the subject of animal sacrifice and given, in detail, both sides of the question according to the

modern commentators and the comments of the sages in accordance with the Angas and Upangas of the Vedas. By a critical study and comparison of all the above sacred books on the subject, the reader is sure to arrive at the full truth that there is not any ominous animal or human sacrifice in the Vedas, the book of God.

Conclusion.

The Brahmana treatises including the Shrauta Sutras (founded on the Brahmanas) are not Vedas. There is no trace or mention of animal or human sacrifice in the Vedas. Animal or human slaughter is a heinous sin or crime in the Vedas, whereas it is a meritorious deed according to the Brahmanas, Shrauta Sutras, the Tantras, the Bible, etc. As far as the Brahmana treatises go, it seems there are many interpolations and misinterpretations in them, especially as regards animal and human sacrifices.

There is a whole class of sentences, paragraphs, etc., usually appended or interpolated, in the Brahmanas, quite foreign to the texts of the Vedas. The priests in the Vedas, forming a distinct class (not caste), are simpler in attitude, and in organization than their successors, the priests in the Brahmanas. The ritual in the Brahmana Granthas become much more complicated, elaborate and expensive than that of the Vedas. *Dakshina* "Largess" to priests becomes excessive claims and demands on their part. The sacrifice becomes a spell or charm (magic) efficient for evil as well for good. The thanksgiving becomes a prayer, the thank-offering a sort of bribe. The sacrifices, Ashwamedha, Gomedha, Naramedha, etc., of the Vedas are quite distinct from those of the Shrauta Sutras, etc. There is in the Vedas *Danastuti* and gifts of tens, hundreds and thousands of cows and horses, but there is no bloody sacrifice or slaughter of *Five animals*—

man, the horse, the steer, the sheep and the goat in them. They are declared fit victims in the Shrauta Sutras, etc., but all the Vaidica sacrifices are bloodless.

The Vedas do not authorize any animal or human sacrifice or offering to please or appease God. On the contrary, the Shrauta Sutras, etc., contain directions for the slaying and burning of fowls, birds and beasts, in order to secure health, wealth and prosperity. The Vedas deciphered according to the Angas and Upangas of the sages of yore reject all bloody sacrifices, but when they are interpreted in accordance with the commentaries of Mahidhara, etc., they contain full directions for bloody sacrifices as meritorious deeds. The commentaries of Mahidhara, etc., are replete with Vamamargica tenets as the commentary of Sayana is full of modern Pauranica beliefs. The modern commentators, Sayana, Mahidhara and Uwwata interpret the Vedas according to their own beliefs and views. The sages of yore, Panini, Yaska, etc., interpret them as they *are*. Sometimes there are apparent interpolations in the Brahmana treatises, similar to the doctrines of the modern Puranas and Tantras, especially resembling the tenets of the latter works, as far as the use of flesh, wine, etc., goes. On a comparison of the hymns of the Vedas with their explanations in the Brahmanas and Shrauta Sutras, it can be very easily perceived and seen that there are many things in the Brahmanas and the Shrauta Sutras, which are extraneous or additional to the Vedas. For instance, the myth of Shunahshepa in the Aitareya Brahmana finds no place in the Vedas. We have quoted aphorisms from the Purva Mimansa of Jaimini, the science of the Vedas and the Brahmanas, and proved conclusively that there is no trace of animal sacrifice in the Vedas.

There are conflicting opinions on human sacrifice. Both Colebrooke and Wilson came to the con-

clusion "that human sacrifices were not authorized by the Veda itself." By the Veda itself they meant the hymns of the Rig Veda. Doctor Rajendra Lal Mitra confounds the Brahmana treatises with the Vedas and asserts that the Vedas describe human and animal sacrifices. We have shown above that the Brahmanas cannot be included in the Vedas. The myth of Shunahshepa is a mere legend—apparently a later addition—and intrinsically false. There are many versions of the story in the Ramayana, Puranas, Smritis, Dramas, etc. The gist of the hymn of Shunahshepa is that the individual soul supplicates the Almighty God to save him from the worldly trammels or bondage. So is the case with the other sacrifices. Gomedha and Ashwamedha refer to the restraint of passions and senses and the art of government or polity; and Naramedha is the last purificatory rite—burning of the dead on the funeral pyre. The later Vamachara rites changed them into the slaughter of all sorts of animals. The process was gradual—from interpolations and misinterpretations in the Brahmanas to the promulgation and diffusion of those doctrines in the modern Puranas and the Tantras. The latter works are full of obscene scenes and revolting rites and the followers of the Tantras authorized and promulgated such ceremonies on the authority of the Vedas, which we have conclusively proved contain no germ of such filthy and injurious rites.

The abolition of bloody sacrifice was due to the rise of Buddhism. It was a re-action against the filthy and obnoxious sacrifices of the Shrauta Sutras and the loathsome rites and tenets of Vamamarga. In fact, the animal sacrifices and obsequial offerings to the manes gave rise to Buddhism by confounding the Brahmanas and the Shrauta Sutras with the Vedas. We have proved above

that the Brahmanas are not Vedas. Neither there is any animal or human sacrifice or Mritaka Shraddha in them.

The chief leader in the movement against such sacrifices and the use of intoxicants was Gautama Buddha. His first commands were "Thou shalt not take any life," "Thou shalt not taste any intoxicating drink." Exactly are the ordinances of the Vedas for all time and for all space. Gautama Buddha was against the Mritaka Shraddha of which there is no trace or mention in the Vedas or Book of God.

We request our critics and readers further to enquire into the matter for themselves, and here ends this chapter on animal and human sacrifice, with the prayer :—

यतो यतः समीहसे ततो नो अभयं कुरु ।

शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥ यजु० अ० ३६, मं० २२ ॥

From whatsoever trouble thou desirest, give us safety thence. Give to our children happiness and to our beasts security.

CHAPTER VIII.

The Upasana Kanda.

THE SANDHYA

OR

The Aryan System of Meditation on God.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्धयीत ।
आयम्य तद्भागवतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्यविद्धि ॥
प्रणवोधनुः शरोह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ 2 Mundaka, 2, 3—4.

SEIZING as his bow the great weapon of the Upanishad (Jnana Kanda with Upasana of the Vedas) (let man) put (on it) the arrow, sharpened by devotion, attracting with the mind whose thought is fixed upon that (Brahma). Know, O beloved, that indestructible (Brahma) as the aim. The sacred word (Om) is called the bow, the arrow the soul, and Brahma its aim; He shall be pierced by him whose attention does not swerve. Then he shall be of the same nature with Him (Brahma), as the arrow (becomes one with the aim when it has pierced it). The three Kandas must go hand in hand.

Pancha Maha Yajnas.

There are five great sacrifices (Pancha Maha Yajnas) or duties that an Aryan is ordained to perform every day, *viz.*, the Brahma Yajna—God's sacrifice (Sandhya or meditation;) the Deva Yajna, nature sacrifice—Agnihotra or burning medicinal drugs, etc., the Pitri Yajna or parent sacrifice—(that is) Shraddha or honouring parents, etc.; Bali Vaishwa or feeding poor men and animals; Nri Yajna or human sacrifice--Atithi Puja or hospitality.

Cf. the Manu Smriti, 4, 21.

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति नहापयेत् ॥

A person should not neglect to perform Rishi, Deva, Bhuta, Nri and Pitri Yajnas as far as possible.

N. B.—The Yajna as translated by the English word sacrifice does not mean slaughter as it will be clear from the description and *modus operandi* of the five sacrifices—(1) Meditation of first principles; (2) Purification of atmosphere; (3) Service of elders; (4) Support of fellow creatures; and (5) Hospitality.

The word Bhuta means here simply a creature not the imaginary ghosts or goblins.

It (Yajna) simply means worship or honour which is performed according to the nature of the subject, that is, God is worshipped by meditation; nature by burning odoriferous, nutritive, sweet and curative substances; parents and other elders by giving them food, clothes and other necessaries; creatures, by feeding them; and guests by hospitality.

Note.—The word creation means simply something made or transformed. See Sankhya Darshana.

'Ex Nihilo Nihil fit.' नावस्तुनो वस्तुसिद्धिः ॥ १, ७८ ॥

A thing is not made out of nothing. This refutes the doctrine of creation and annihilation.

The Sandhya is the Aryan system of meditation on God. The word is derived from *dhya* meaning to meditate with the prefix *san* signifying good :—सन्ध्यायन्ति सन्ध्यायन्ते वा परमब्रह्म यस्यां सा सन्ध्या in which Great God is meditated on properly or in which (the people) meditate on God properly.

All the Aryas should perform the Sandhya daily in the morning and evening unless they are incapacitated to do so by some physical or mental disease or defect. In

the morning it should end with the sunrise and in evening with the appearance of the stars.

Manu Smriti, Chapter II, 101.

पूर्वांसंध्या जपंस्तिष्ठेत् सावित्रीमर्कदर्शनात् ।
पश्चिमां तुसमासीनः सम्यगृक्ष विभावनात् ॥

Let him (a person) stand during the morning twilight, repeating the Savitri Mantra (the Gayatri, the most sacred Vaidica verse) till the sun appears and sit down at ease in the evening to repeat it till the stars are distinctly visible.

A person should repair to an adjacent forest to meditate on God by the side of a river, etc., see Manu Smriti, II, 104.

अपां समीपे नियतोनैत्यकं विधिमास्थितः ।
सावित्रीमप्यधीयीत गत्वारण्यं समाहितः ॥

"He who desires to perform the ceremony of the daily recitation, may even recite the Savitri Mantra near water (a river, etc.,) retiring into the forest (a lovely or solitary place) controlling his organs or senses and concentrating his mind." Persons can select either at home or anywhere else, a solitary place (not distracting the mind) for the purpose of prayer.

A few important preliminaries on Sandhya.

After answering the call of nature a person should clean his face, etc., and then he should take a bath. After having dressed himself he should sit at ease on a comfortable seat (say a carpet) cross-legged. The Europeans and Americans can adopt any other posture convenient to them. The encroachment of sleep should be guarded against by laving the senses with water.

Bathing purifies the body, but the mind is purified by veracity, as says the sage Manu. See Manu Sanhita, V, 109.

अद्भिर्गात्राणि शुद्ध्यन्तिमनः सत्येन शुद्ध्यति ।
विद्या तपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुद्ध्यति ॥

"The body is purified by water, the mind by veracity, the soul by knowledge and self-control and the intellect by judgment or reasoning."

It should be well borne in mind that both the internal and external purity are essential, as described above by Manu. In sitting or standing, the people generally turn the face to the east, but one can sit or stand with the face turned towards any quarter since God pervades everywhere. That is the proper meaning of the word Prachi in Sanskrita. Withdraw your mind from the worldly objects, cast off (give up) all cares and anxities for a while and try to proceed to God with all the humbleness of the spirit. It is very desirable that the mind should follow the sense of the verses and keep the subject therein described always before it. To compose the mind, it is very useful to sing or repeat a sacred song previous to commencing meditation as the following Vaidica hymns or any other sacred songs may be sung before prayer.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्यजातः पतिरेक आसीत् ।
सदाधार पृथिवींद्यामुतेमां कस्मैदेवाय हविषा विधेम ॥

ऋ० वे० ८, ७, ६, १ ॥ अ० वे० ४, १, २, ७ ॥

The parent of light and luminaries (as the sun, moon, etc.,) existed in the beginning. He was the undisputed absolute Lord of the creation (His design and intelligence being manifested in the creation—that is the import of the word जात here). He upholds this earth and the heavens. Let us adorn Him, the source of happiness, with all our heart.

य आत्मदा बलदायस्याविश्व उपासते प्रशिषं यस्यदेवाः ।
यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषाविधेम ॥

ऋ० वे० ८, ७, ३, २ ॥

In spirit let us adore God, the source of happiness, who gives us spiritual knowledge and strength, whom the world worships, whose commands all the learned persons obey and whose favour is immortality and whose anger is death.

By the way, we may mention, the following Vaidica verse may be sung after prayer :—

तेजोऽसि तेजोमयि धेहि । वीर्यमसि वीर्यमयि धेहि ।
बलमसि बलमयि धेहि । ओजोऽस्योजोमयि धेहि ।
मन्युरसि मन्युं मयि धेहि । सहोऽसि सहोमयि धेहि ॥
यजु० वे० १९, ९ ॥

Thou art light, give me light, Thou art life, give me life, Thou art power, give me power, Thou art energy, give me energy, Thou art anger, give me anger (as Thou punishest the sinful, give me anger to punish the wicked), Thou art mercy, give me mercy.

As the mind, after meditation, feels pain when abruptly brought into contact with the external world from soaring in the spiritual atmosphere, it is advisable, the above Vaidica hymns, or some other sacred song, may be taken up so as to lower it gradually to the worldly affairs.

Three or four breaths may be both driven out and taken in to give a jerk to the mind and to rivet it on the sublime meanings of the Vaidica verses.

All verses should be read or repeated in the mind slowly with the thought on their meanings. They can be sung with a great advantage for the concentration on the Divine attributes.

After repeating the first verse some people take in a drop or two of water either with a small spoon or a few

blades of Kusha grass, it is said, to clear the throat for better pronunciation and to expel sleep. Then the covenant is repeated and the organs are laved or sprinkled over with water either by means of a small bundle of Kusha grass or the middle and ring fingers, which are dipped in water and the organs are then touched with them, commencing from the right. The hands are touched with both hands. The palm of one hand is put on the back of the other and then alternated. This process is repeated twice commencing first with one hand and then with another and ends with water sprinkled about all sides. Some people stop breathing by holding the nose between the thumb and the forefinger. It is to control the breath or the senses may be controlled by means of thought only. This process disentangles the mind from the sensuous objects of nature. Then the verses to think on the genesis are recited. Those who stand in prayer raise their hands towards heaven. But others assume a fixed sitting posture in saying the whole of the Sandhya. Then the verses naming the quarters are recited. Some turn their faces to all the sides as occur in the verses and thus turn round once, but others direct their mind in their fixed position. Then the following four verses are repeated with the mind fixed on the luminous vision. Then the Gayatri is said in the mind with thought rivetted on the attributes of God. In conclusion, the salutation verse is repeated with the head rested on the joined palms of hands.

A few authorities may be quoted from the Upanishads, etc., on the above remarks :—

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसासन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत् विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥

प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणेप्राणेनासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥

समेशुचौ वह्निवालुकाविवर्जिते शब्दजलाश्रयादिभि : ।
मनोऽनुकूले न तु चक्षुःपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥
श्वेता० २, ८, ९ and १० ॥

Asana.—Keeping the upper parts (the chest, neck and the head) erect and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise, by the raft of Brahma (Om) cross over all the fearful torrents (of the world).

Pranayama.—Keeping down the senses (Prana), subduing his desires and gently respiring by the nostrils, let the wise diligently attend to the mind as (the charioteer) to a car drawn by vicious horses.

Suitable place.—At a level place, free from pebbles, fire and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye and repairing to a cave, protected from the wind let a person apply (his mind to God).

Vide Kathopanishad, 3, (4—9).

See the similar passage in Gita, 5th Chapter, 273 and 6th Chapter, 11—13.

See Katha, 3, 13; Vrihadaranyaka Upanishad, 4, 4, 23; see Mundaka; 2, 2, 3—4.

Shwetashwatara, १, १४—१५ ॥.

तस्मात् ब्राह्मणोऽहोरात्रस्यसंयोगे संध्यामुपास्ते.....
उद्यन्तमस्तं... ..तैत्तिरीय ब्रा० प्रपा० २, अनु० २ ॥ etc., etc.
षड्विंश ब्रा० प्र० ४, ख० ५ ॥

In the Sandhya there are 16 Mantras or Vaidica verses with 10 phrases, 8 sentences and 7 names of God. Of these the first Mantra is called the Achamana Mantra, the 10 phrases, the Indriya Sparsha, the 8 sentences the Marjana Mantras, the 7 Gods' names, the Pranayama Mantras, the next 3 Mantras the Aghamarshana Mantras

the next 6 Mantras the Manasaparikramana, the next 4 Mantras the Upasthana Mantras, the next Mantras the Gayatri or Guru Mantra and the last Mantra the Samarpana Mantra.

Thus we have given, in brief, the meaning of Sandhya, time of its performance, place of its performance, requisites to perform it, preliminary acts, position in performing it, different purifications, how to compose the mind, *modus operandi* how to read the Vaidica Mantras, Vaidica verses in Sandhya, Vaidica hymns to sing at Sandhya, advantages of self-preparation, justice and mercy of God, and authorities for Sandhya.

Though to prepare the Sandhya by self-study, may sometimes appear tedious or perhaps vexatious, yet a little patience and perseverance will open the way and then the progress will be very delightful. There should be no hurry about the matter. From early days to old age, a person has to perform the same Sandhya and nothing else in the matter of prayer. It is the heart that is judged by the all-knowing God and not the time one takes to understand Him; for He is infinite and we are nothing before Him. It ought to be our supreme duty to see that we do not fail in attending upon the all-loving God at least twice a day.

First we shall give a literal translation of the verses recited in our meditation and then we shall append their short and simple exposition with a view to point out their excellence, beauty and importance in elevating the mind, for unless the advantages of meditation are shown, man's lower propensities carry him to the enjoyment of sensuous objects, which debars his progress in knowledge. An intelligent reader can understand and perform the Sandhya himself, but it is advisable and safe to learn it from a Guru or an expert.

SANDHYA (Meditation).

॥ ओ३म् ॥

शन्नो देवीरभिष्टय आपो भवन्तु पीतये ।

शंय्योरभिस्रवन्तु नः ॥ यजु० वे० ३६, १२ ॥

ओ३म् are the various names of the deity. Cf the Mandyukopanishad on Om. May the all-pervading refulgent God, giver of all happiness, be gracious enough to gratify our inner craving and desire and send down blessing all around us!

The word *ap* means here God. See Atharva Veda, कां० १०, अनु० ४, व० २२, मं० १० ॥

यत्र लोकांश्च कोशांश्चापो ब्रह्मजनाविदुः ।

असंबाधत्रसन्तस्कम्भं तं ब्रूहि कतमः स्विदेवसः ॥

Devih is for Davyah—Apah.

Our inner craving is to reach God. The word Shan literally means dispenser of happiness, hence gracious. After praying to God with the above Mantra, there ought to be three Achamanas with water. The chief purpose of which is to clear the throat for better pronunciation and to expel sleep. Therefore the above Mantra is called the Achmana Mantra.

प्रतिज्ञा ॥ Covenant.

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं श्रोत्रम् श्रोत्रम् (ओं त्वचः) । ओं नाभिः । ओं हृदयम् ओं कण्ठः । ओं शिरः । ओं बाहुभ्यां यशोबलम् । ओं करतलकरपृष्ठे ॥

Oh God! Most sincerely and solemnly, I make a covenant with Thee that knowingly I shall never sin with my five cognitive organs and five active senses; viz., the tongue—taste; the nose—smell; the eye—sight; the ear—hearing; the palm (membrane) and its back (epidermis) touch; the genitals—passions; the heart—desire, the throat—speech; the head—thought; the hands—deed.

In meditating, send your thought to these senses, double organs have double words, as two Chakshu or eyes. Nabhi means the navel, which presides over genitals, the seat of passion. Palms and their backs are the proper organs of touch, the whole skin, both membrane and epidermis, can be used for touch. The object of naming the senses is man's making a covenant with his maker. The great object of man's life is to befit himself for beautitude by avoiding sin and elevating himself. The word after the dash denotes the function of the organ mentioned before it. With the above phrases, with the prayer of God particular parts of body should be touched. Hence it is called Indriyasparsha.

ब्रह्मकृपा ॥ Divine Grace.

अथेश्वर प्रार्थनापूर्वकं मार्जनमंत्राः ॥

ओम्भूः पुनातुशिरसि । ओम्भुवः पुनातुनेत्रयोः ।
ओं स्वः पुनातु कंठे । ओं महः पुनातु हृदयेः ।
ओं जनः पुनातु नाभ्याम् । ओं तपः पुनातु पादयोः ।
ओं सत्यं पुनातु पुनश्शिरसि । ओं खं ब्रह्मपुनातु सर्वत्र ॥

But O Lord! I am weak and so depend upon Thee. Purify and so strengthen my sense Thyself. May the Living God purify the head! May the Holy God purify the eyes! May the Happy God purify the throat! May the Great God purify the heart! May the Common Father purify the genitals or animal propensities! May the All-wise God purify the feet! May the Eternal God again purify the brain! May the All-prevading God purify all places!

Om—God! Bhuh—life; Punatu—may purify. Shirah —the head, and so forth. Thus is asked the Divine grace.

अथ प्राणायाम मंत्राः । Control of Breath.

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम ॥

Oh God of life! O God of holiness! O God of happiness! O great God! O God the father! O God of wisdom! O God of truth!

॥ अघमर्षणमंत्राः ॥

Mantras for the removal of sins.

ईश्वर रचना चिन्तनम् ॥ (अघमर्षणमंत्राः)

ओं ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः १ ॥

Contemplation of God's power in genesis.

Om!

Principles and atoms were produced from the pregnant nature, then came out chaos, then energy or motion, then ocean.

Abhiddhat—energized or heated. Tapah—from *tap*, thought or knowledge. Both may mean to be the brooding of the Divine mind exerted upon nature, the treasury of knowledge. It is translated pregnant nature. Samudra from *dru* to move means good motion. Arnava may mean diurnal motion from *ri* to go.

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥

After the energy and the ocean came out the planetary motion. The Ruler of the Universe makes days and nights without efforts.

Mishato—naturally, without effort.

Samvatsara means annual motion.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ३ ॥ ऋ० अ० ८, अ० ८, व० ४८ ॥

The Maker formed, as before, the sun and moon, the luminous (transparent) and unluminous (opaque) bodies, the firmament and the happy regions.

Yathapurvam—As before, that is, as in the bygone Kalpas or cycles of creation.

The Vedas teach that there have been creations innumerable times like the present. The moon though opaque (having no light of its own) is a satellite.

Divam—luminous bodies like the sun.

Prithwim—opaque (unluminous) bodies like the earth. The above three verses are recited together and the sacred syllable Om is uttered in their beginning only. The Swara is Panchama.

मनसापरिक्रमा ॥ Mental circumambulation.

॥ ओ३म् ॥

प्राचीदिगग्निरधिपति रसितो रक्षितादित्या इषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ १ ॥

O All-wise and Glorious Being! Thou art before us, the Absolute, our King and Protector. Thou hast made the sun, whose beams shower life on earth. We bow down to Thee in gratitude for Thy benign rule, kind protection and blessed gift of life. For all these blessings, O God! We humbly thank Thee and place him, who hates us or whomever we hate, at Thy disposal.

Aditya—the sun, the source of all life.

Ishawah—from *ish* to go, to desire, life, Bows. Our life is compared to a bow, let fly from the Divine hand, leaving no trace behind.

Namah—salutation. It is the same as thanks in English.

It is impossible to walk in the path of virtue without peace or friendship among us all. To resign an enemy to God's disposal, is better than to revenge ourselves on him, for we do not know whether it is his or our fault

in our mutual ill-feeling. For prayer's sake the second person is used—the text having the third.

Prachi dig—eastward, it also means front. Jambhe signifies in power; dadhmah—we place.

We have translated the above as far as compatible with English idiom and at the same time literally.

॥ ओ३म् ॥

दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितरः इषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

O Almighty Lord, Thou art to our right, our Sovereign and Protector *from* a host of the invertebrata. Thou sendest wise men to teach us, etc., etc.

Dakshina also means south.

Pitarah—the fathers, the wise men. Tirashchah—those worms which creep zigzag, Rajirow. The second person is used for the third. Ishawah—knowledge. It is the ultimate desire of man. It is got by communication, which is well expressed here.

॥ ओ३म् ॥

प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

O Adorable Being! Thou art behind us, our King and Protector from the vertebrata. Thou createst food, which gives us life on earth.

Adhipatih—king. Pridaku rakshita—a protector from big animals.

Pratichi—west, behind. Ishwah—life, the source of motion, from *e* to go.

॥ ओ३म् ॥

उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो

अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ४ ॥

O Father! Thou art to our left, our King, Self-existent and our Protector. Thy electricity moves our blood to keep up our life and produces various motions in the world.

Soma—begetter, from *su* to bring forth. It also means the vegetable kingdom. Udichi—north. Dig-quarter. Ashanih—electricity, thunderbolt.

॥ ओ३म् ॥

ध्रुवादिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो

अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

O All-prevading God! Thou art below, our King, and the Nourisher of our life with arboreoustrees and tuberous creepers bearing a variety of fruits, etc., etc.

Kalmashgrivah literally means having green neck, *i.e.*, trees of green foliage. Kalmashgrivo rakshita—may be taken as one phrase, meaning our protector by means of green plants and creepers, which produce our food in the shape of fruits, seeds, leaves and roots.

॥ ओ३म् ॥

ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो

अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ६ ॥

अथर्व० कां० ३, अ० ६, व० २७ । मं० १, २, ३, ४, ५, and ६ ॥

O Great God, Thou art above, our King, Developer and Protector. Thou sendest down rain to water our

fields, which produce food to preserve our life. Vrihaspati from Vrihas—great and pati—Lord. The Lord of speech. Shwitro—grower, from Shwi to grow. It also means pure, holy, and vitiligo in medicine.

NOTE.—Reciting the Mantra Shanno Devi, one should do Achamana, then he should think over the Gayatri, etc. Then contemplating that the whole universe, sun, etc., were made by God, he should pray to the Almighty Brahma with the above Mantras.

उपस्थानमंत्राः ॥ Spiritual Vision.

ओ३म् ॥ उदुवयं तमसस्परि स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् । य० वे० ३५, १४ ॥

May we, perceiving God, with all his glory, beyond the darkness of ignorance, all-happy, supreme over all, obtain Him, the sun of our life and our spiritual light.

Uttaram—the Omega of all, living after all destruction. The potential is used for the indicative mood to suit the prayer style.

ओं ॥ उदुत्यंजातवेदसं देवं वहन्ति केतवः ।
दृशेविश्वाय सूर्यम् ॥ २ ॥ यजु० अ० ३३, मं० ३१ ॥

All the objects of the world serve the purpose of flags to show Him, the glorious Being, the maker of the worlds and the Vedas and the sun of life, to all the creatures.

Ketavah—beams, flags, sign-boards. These are the objects of the universe which point out to the intelligent and designing God. Drishe Vishwaya—to show to the worlds just as the rays of the sun reveal him to mankind, so natural objects point out their maker to the enquirer.

॥ ओ३म् ॥
चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षꣳसूर्य आत्मा जगतस्तस्थुषश्च स्वाहा ॥ ३ ॥
य० ७, ४२ ॥

Although all the objects indicate Thee, yet, O God! Thou art wonderous, the ever-wakeful eye and the support of all the heavenly bodies, even the sun, the moon and fire. Thou holdest the heaven and earth, and the firmament. Thou art the Maker and the Soul of all the moveable and the immoveable objects. May we think, speak and act rightly. The first part of the verse employs the third person but we have used the second for the sake of prayer. Chakshu—the eye or seer. Swaha from *su* well and *ah* said.

॥ ओ३म् ॥

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतꣳशृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥ ४ ॥ य० अ० ३६, मं० २४ ॥

That ever wakeful eye exists pure from all eternity for the good of the learned. May we see a hundred autumns! May we live a hundred autumns! May we speak a hundred autumns! May we be free a hundred autumns! and again so for a hundred autumns. Autumns mean years. It is a beauty of expression. In one sentence it means—may we enjoy health of all the organs of the body and be free for our whole life of one hundred years! May we live the same healthy life again after a hundred years, if it be prolonged by *Yoga*. This is a prayer for a hundred year's life with health and freedom. Our life is nothing if not accompanied by health. Health is of no use when there is no freedom. Free and long life is useless, if it is not Godly.

गुरुमंत्रः ॥ Initiatory Verse.

ओ३म् ॥ भूर्भुवः स्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो योनः प्रचोदयात् ॥ य० ३, ३५ ॥

य० अ० ३६, मं० ३ ॥ ऋ० मं० ३ । सू० ६२ । मं० १० ।
साम० उत्तरार्चिका । अ० ६, मं० १० ॥

O All-life ! All-holiness ! All-joy ! The Lord of upper, lower and happy regions, our Maker, the Supreme Being, we medidate upon Thy adorable form of spiritual light, which dispels the darkness of sin from the mind. May ye illumine our intellects.

Bhargo—sin destroying halo of light. Bhu, etc., also means different regions. See also Taittiriya Upanishad,

प्रपा० ७, अनु० ५ ॥ भूरितिवैप्राणः भुवरित्यपानः स्वरितिव्यानः ॥

Manu says that this verse should be repeated in the mind with meanings to expand it. The second person is substituted for the third in the text to suit prayer.

समर्पणम् ॥ Dedication, surrendering.

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवायच शिवतराय च ॥ य० वे० अ० १६, मं० ४१ ॥

We bow to Thee, who art All-joy, All-happiness, the Dispenser of ease and Fulfiller of our righteous desires, All-calm and All-peace.

God is all happiness. In short the verse means salutation to God who is All-peace. We thank Him for His innumerable blessings. Beyond salutation, which is a sign of thanksgiving, we cannot return anything to Him for His grace.

NOTE.—The word Om अ+उ+म as says Manu.

अकारं चाप्युकारं च मकारं च प्रजापतिः ।
वेदत्रयान्निरदुहद् भूर्भुवः स्वरितीति च ॥ २—७६ ॥

The Lord God milked out Bhur, Bhuwar and Swar in the form A, U and M from the three Vedas. Bhur, Bhuwar, and Swar are called the Three Maha Vyahritis.

Having thus given a literal translation of the verses recited in our meditation we propose to append their short and simple exposition with a view to point out their excellence and importance in elevating the mind.

Exposition.

The great difference between man and other creatures, (beasts, birds, etc.,) is that the former possesses the distinguishing quality of knowledge. The mind is nowhere so well perceived to advantage as in human beings. Man (from *Man* to think) is the lord of creation and stands at the apex of the pyramid of creatures.

The Aryan plan of improving the human mind is given out under the name of Sandhya (meditation upon God) from *dhya* to meditate and *San*, the source of good. Why meditation on God is thought to be the best means of mental development will be apparent from the fact, that the company of good and great persons makes one who attends it good and great and *vice versa*. It is truly observed by Bhartrihari :—

जाड्यं धियो हरतिसिंचति वाचि सत्यं
मानोन्नतिं करोति पापमपाकरोति ।
चेतः प्रसादयति दिक्षुतनोति कीर्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥

The company of the virtuous removes the dulness of the understanding, sprinkles truth in speech, elevates the mind, cleanses sins, spreads fame in four quarters, increases wealth, in short, what is there that it does not do to persons ? Servants of science rooms know more science than ordinary persons or even some novices, and constant association is the cause of it.

In like manner, the daily thinking of God which is, as it were, keeping company with Him enriches the human mind with heavenly ideas. When this course lasts a few years very dull persons will awake to grand things. Their vicious and selfish thoughts will disappear, giving place to altruistic views. Manu has given his testimony to this elevation of the mind from divine association ध्यानेनानीश्वरान्गुणान् ॥ it means—ungodly qualties are removed by meditation.

It is well-known that whatever is brought before the mind, makes an image and leaves an impression there. The cosmic ideas of the Divine mind flows into ours when constantly presented to it as the perfume of rose flowers penetrates sesames when placed among them to extract odoriferous oils therefrom. In the same manner the human mind imbibes the catching ideas of the Divine mind and develops into an angel, as it were. It thus goes on and on throughout the boundless expanse of the universe. It is this grand object that the Vaidica meditation presents to the human mind.

Shanno Devih, etc.

The first Mantra presents the most charming and agreeable Divine attributes to the mind. In it the All-pervading quality of God is to be meditated upon. All the other qualities of God are the corollaries of His all-pervasion, for instance, if He is All-pervading He must be Omnipotent. If He is Omnipotent He must be the great Ruler of the Universe and so forth. While meditating, one should think over the meaning of the all-pervading, what is the idea included in it. Recitation of mere words is not sufficient.

Covenant.

In order to appreciate and enjoy this abundance of blessings, it is necessary that our powers must be in the condition to enjoy them. The vigorous state of the organs is *Sine qua non* of the enjoyment of heavenly blessings. They can be vigorous if they are pure. When the body corporeal is to be invigorated, purification is first resorted to. In the same way the purification of the organs or the senses is quite essential to enjoy God's blessings and to know his power. Only mismeric or thought purification is here resorted to. The thought force is sent to each of the ten senses from inside and hydropathic lavement is used from outside. One should make covenant with his

senses—eye, that it behold no evil; with his ear, that it hear no evil; with his tongue, that it speak no evil; with his hands, that they commit no evil.

Divine Grace.

The process of touching the senses and asking God's help to purify them is repeated twice to make a deeper impression on them.

Control of breath.

To give a greater effect to the purification of the senses and to invigorate them, the regulation of breathing is then adopted. When the respiration is checked, the mind receives a shock, which loosens its hold on material objects. This abstraction of mind from the bondage of matter gives it such a force that overcoming great difficulties which before appeared like mountains, it can pierce matter and perform achievements which look more like the works of fabulous genii than human. *Cf.* The Upasana Kanda. See especially Pranayama—Infra.

The suppression of breath is accompanied by the repetition of the names, signifying the seven grand attributes of God; *viz.*, life, purity, joy, greatness, production, knowledge, eternity of existence. Some take them to denote seven regions into which the spheres of the universe are assorted. The greatest desire of the mind is to have the knowledge of those regions. The object of the repetition of God's names or the names of worlds is to afford facility to the mind to go to higher things, otherwise it is apt to revert to the terrestrial world. Like the rounds of a ladder, they take it up step by step to spiritual stages till it comes to truth. Thus *Bhu*, the physical plane; *Bhuvah*, the pure; *Swah*, the happiness or luminous; *Mahah*, the great or homogeneous; *Janah*, the creative; *Tapah*, the cognitive; *Satyam*,

the eternal or truthful, which seven phases of existence, the mind traverses in progress.

Contemplation.

On the severance of the connection between the senses and the material objects, the mind is filled with the knowledge of the creation of the world. The verses of the Rig Veda, X, cxc. muttered at this stage of the worship, opens the cosmogenesis with the appearance of the prototype of ideas illuminating the horizon of the Divine mind. Simultaneously with them appears the matter from the brooding of the Infinite Spirit. The chaos which then reigns begins to clear away by the working of energy. It results in the production of waters, land and others, that are the objects of the five cognitive senses. Gathering into spheres they begin to spin and revolve, which produces day and night, season and year. All these appear to be the outcome of the Divine nature and not produced from a great effort begetting fatigue in the Ruler of the Universe. The sun and moon, heaven and earth, interplanetary and luminous regions have been made—as they were made before, that is to say, they appear and disappear in endless succession according to the Divine Law regulating them all. The mind thus set athinking is purified, as the air is purified by blowing or the water by running in streams over hills and dales. As the objects of thinking are co-extensive with the whole world present and past, the mind expands with the idea of the immensity of the universe. The daily pouring over this origin of the world results in permanent expansion. As the body develops by exercise, so the mind expands and is cleared of ignorance by contemplation. The mind of the ignorant is dark and narrow. Even an easy matter puzzles the ignorant mind. The great labyrinth of thought can only be traversed by the mind accustomed to severe thinking. Hence the philosopher, natural or metaphysi-

cal, gladly plunges into the ocean of reflection and brings out pearls of thought not heard of before and productive of great changes in the human affairs.

When the mind is thrown out of order which was originally the harmony of heaven, it is effectually composed and invigorated by setting it free from the baneful influence of worldly connection and inducing it to retire to its own realm, the spiritual world from which has come out the material spectacle. Just as the water is spoiled by wandering over land and purified by ascending to the sky by evaporation, so the human mind gets mixed with the dirt of sin by running from one object to another, but is purified by soaring in heaven by contemplation and conversing, as it were, with the stars and the other heavenly bodies. It is for this elevation of the mind that the process of creation is enunciated briefly to the mind. The order in the above genesis appears to be quite rational. When a man wants to make a thing, he conceives its idea and makes it completely in his mind before he turns his hand to it. Theory precedes practice in our concerns. The same natural order is pointed out in the above verses which say that knowledge or a body of laws first sprang up from the Divine mind and then the matter to work out those ideas with. Both came out from *tapa*—Omnipotence and Omniscience. And when a design or theory is perfected and the materials are got ready, energy is put forth for construction. So here the Divine energy is represented to be busy in work after the appearance of knowledge and matter. The consequence was the wonderful phenomena of nature, such as the appearance of water, land, light, air, fire and other combinations, planetary motion, recurrence of day and night from the presence of the sun and moon as well as the place of rest (Swah) from the toils and turmoils of active existence on different worlds. The mind is also turned to the fact, that there is

the controller of the universe whose nature it is to create the worlds, luminous bodies and places of rest. The government of the universe is placed in the hand of Intelligence and is not entrusted to the whims and freaks of an unscientific blind chance. Everything in the world is hidden from the ken of the human mind. Man is given a clue to find out the thread of causation. In this lies his happiness. It is his only heavenly work. In it the mind delights. It is the inmost craving of all satiated minds.

The Mundaka Upanishad begins with a story that a great king having abandoned all his wealth and pomp, proceeded to a saint and asked him, "what knowledge will give me the knowledge of the world?" He answered that the knowledge of the Immortal will reveal the knowledge of the external world.

See also ऋ० अ० ८, अ० ७, व० १७, मं० ३ ॥

तम आसीत्तमसा गूढमग्रे ॥ On the embryonic state of the universe and its gradual development.

Mental Circumambulation.

After the mind has viewed the material phenomena from its beginning to its latest development in the immensity of time, it enters upon a survey in space. In the east it views the sun sending down its congenial beams pregnant with heat and life, protecting and continuing the spectacle of vegetation and animal life. It is filled with wonder and amazement and bows to the Almighty thus displayed in indescribable profusion and magnitude. It turns to the south and it is met with new phenomena of the insect world and wonderful Divine provision of protection and love extended to the tiniest creature. It acknowledges the omnipotence of God and looks towards the west.

The continuity of phenomena persists. Vertebrate animals and reptiles equally enjoy as much protection as

other creatures and subsist upon food suitable to them. Confessing its own insignificance it casts its glance upon the regions in the north. The protection afforded to vegetable and animal life by self-luminous electricity impresses upon it the fact of the dependence of life upon electricity and other natural agents. Submitting to the Divine Law it views the pervasion of God's power in its fulness in the nether regions, where animals derive protection and enjoy the zest of life in the existence of luxurious vegetation. Thanking the Deity, it rises to the upper regions where clouds are formed to rain blessings upon the land without which life itself will be more miserable than death.

Spiritual Vision.

Thus convinced of the immense Divine love shown to all, the mind becomes intensely desirous of the sight of God, who is full of knowledge, holiness and happiness. He is already known to exist everywhere with His infinite powers. Amidst all the changes of the phenomenal existence, He alone is the constant and everlasting Being. He is the best light and Supernal Soul. Just as the sun enables animals to see objects through the eyes, so the presence of the Divine sun in us lits up the mind to see, to understand and to feel things. When that light is gone in some mysterious way, the soul goes away with it, leaving the body dark to rot and crumble. The human soul follows the Universal Soul as penumbra does the umbra and light does the sun. To obtain the Infinite Being is the burning desire of the soul when placed face to face of the world. For every object becomes to it in that state, as it were, a signboard to point out God who knows, makes and owns the world. He is spoken of as truth, knowledge and happiness—Sacchidananda. Superficial knowledge sees no difficulty, meets with no mystery and

seems to be at home with all. But great knowledge finds mystery hanging on the origin of every object. With all our best medical inventions and appliances, we are unable to drive away the tyranny of the disease, which afflicts a great majority of human beings. What is true of medicine, holds good in all other sciences. The knowledge of self and the great soul is a sure panacea for all.

Initiation.

This perfection of life can only be attained and maintained by the constant flux of the same Divine light that illumines the universe as manifested by the renewal of the natural phenomena. When the mental obscurity is removed, when the consciousness is invigorated and the memory is made whole so as to enable us to remember our native home, the Supreme Being, the fountain of happiness, the soul will take wings to reach its destination, the resort of all things, the support of all that we see, the mystery of mysteries, the glory of glories, the life of life and the soul of all. There the mind rests and expresses its sense of gratefulness by bowing to the Almighty God who is all-calm and who is all-bliss.

Thus, in brief, we have described the sacred precept or ordinance Sandhya that every Arya is required to perform every day twice. It is one of the five great duties—the worship of God. The other four duties are burnt offering (the burning of medicinal drugs to purify the air)—for man commits nuisance and spoils the air daily; (there is no mention of the slaughter of animals in the Vedas); support of parents and learned persons (living ones and not the dead—Lares and manes of mythology); maintenance of poor and disabled persons and lower animals, and hospitality. The second duty is intended to meet two ends, *viz.*, to purify the air and to replace idolatry. In fact, there is no trace of image-worship and no

mention of temples in the Vedas. The end of the performance of the five duties is the improvement of the soul by acquisition of knowledge and final emancipation and recovery and maintenance of bodily health to perform all deeds—spiritual, religious and secular. The ultimate goal is happiness.

The most important point in Sandhya is the Pranayama or suppression of breath (translated into familiar English). It is one of the 8 Angas of Yoga. It is described below in the Upasana Kanda. The Sandhya itself forms the most important factor of the Upasana Kanda. The other duties are described in detail in the Karma Kanda. The Sandhya is of two kinds—Shabda Sandhya or verbal Sandhya—the mere repetition of Mantras, etc., and the Artha Sandhya in which the mind should follow the sense of the verses. The latter is the proper form to bring the human soul in contact with the Divine Soul.

असतो मासद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मोऽमृतंगमय ।

Lead me from falsehood to truth. Lead me from darkness to light. Lead me from death to Immortality. Vrihadaranyoka Upanishad, Chapter 3, 3rd Brah. 28.

CHAPTER IX.

THE DOCTRINE OF METEMPSYCHOSIS

OR

TRANSMIGRATION.

WE shall chiefly quote our authorities as usual, from the Mantra Sanhitas, Brahmanas, Upanishads and Darshanas, and then silence the absurd objections raised against the docrine. Professor Max Muller says that the Vedas do not contain a trace of it. Most of the Western and Eastern Sanskrita Scholars more or less agree with the Cambridge Professor on the point and some speak with diffidence that the Sanhita portion gives only occasional hints regarding this question and the Brahmanas and the Upanishads express a more decided belief in future life. The germ only is seen in the Vedas, and the gradual development is given in the Brahmanas and the other later writings. The opinion of the Western Sanskrita Scholars on this point seems to be founded on the false belief in the Biblical account of the creation of human soul which they say cannot be eternal and some of the Eastern Sanskrita Scholars have literally followed them. We have already shown by quoting our authorities from the Vedas and Upanishads that the existence of the three entities is eternal, *viz.*, the Divine Soul, the human souls and the Mulaprakriti (the material cause of the universe, the primordial substance). The whole Aryan religious belief is principally founded on the "Law of Karma" and the transmigration of the individul soul hinges on that Law. The most important proof that the Aryans believed in the existence of a future life, is that they always sought for immortality. The views of the Vaidica Rishis regarding future life were strong and con-

clusive and they firmly believed in the immortality of the soul. The man is responsible for his good and bad actions and the Moral Governor administers justice, according to those deeds. Thus the Law of Karma, the future life and the eternity of soul are relative and correlative to each other. This topic is the most important one in the whole range of the religious beliefs of the Aryans. The reader will see whether the belief of the Aryans makes a man moral and responsible being, or the belief in the Bible, etc., that the human soul was created by God and it is simply Divine Will that a man is rich or poor, happy or unhappy in this world and he shall be eternally in heaven or hell as He wills. Certainly the latter hard and fast proposition cannot anywise be an effective incentive to good deeds. It makes a man shirk off all his responsibilities to his creator (we mean his maker).

The Karma is of three kinds, *viz.*, Kriyamana (what a man does during the span of his life-time), Sanchita (accumulated during the former births) and Prarabdha (what has begun his present birth-fructescent). The reader will do well if he peruses the section on Karma Kanda for the different kinds of Vaidica Karmas. Here we are merely concerned with the doctrine of transmigration of the soul.

From the following Mantras it will be perceived that the Vedas, so far from being silent on this subject, as some seem to suppose, furnish an authoritative statement upon almost every proposition connected with Karma and metempsychosis:

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक् पश्येम सूर्यमुच्चरन्तमनुमते मृडयानः स्वस्ति ॥

ऋ० १०, ५९, ६ ॥

O! Lord God of life, give us eyes again, give us back life (vitality), the objects of enjoyment, let us ever see the rising sun, O! our instructor or guide, make us happy, do our welfare. The succeeding verse shows that when the soul leaves one body and the five vital airs are separated from it, then how again the airs are attained by it (the soul).

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।

पुनर्नः सोमस्तन्वं ददातु पुनः पूषापथ्यां३ या स्वस्तिः ॥

ऋ० १०, ५९, ७ ॥

May the earth give us life again, the shining heaven or sky give us life again; the mid-region give us life again; let the Soma and other plants or herbs frame our body again; let Pusha (the support of all) give us path of light, so that we may be happy. All this purports to this that the human soul is reunited to the vital airs in the sky, the mid-region, and on the earth and the body grows by means of herbs. The following verse from the Atharva Veda gives a description of numerous former births:—

आयो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।

धास्युर्योनिं प्रथम आ विवेश यो वाचमनुदितां चिकेत ॥

अथर्व वे० कां० ५, अनु० १, वर्ग १ मंत्र २ ॥

The person who reads and understands the speech of Veda implanted in his heart and the eternal Jiva (soul) which performs the virtuous deeds assumes numerous bodies according to his actions. He enters the womb (for his birth) and then he is maintained by sucking or nursing at the breast.

This is the literal translation of the verse. Its gist is, a man assumes bodies according to his good or bad actions.

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।

पुनरग्नयो धिष्ण्यायथास्थाम कल्पयन्तामिहैव ।

अथर्व० कां० ७, अनु० ६, व० ६, मं० १ ॥

It refers to the same thing.

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः पुनः श्रोत्रम्म आगन् ।

वैश्वानरोऽदब्धस्तनूपा अग्निर्नः पातुदुरितादवद्यात् ॥

यजु० अ० ४, मं० १५ ॥

O! God of the Universe, etc., etc., give me good mind, life, etc., etc.

द्वेसृती अश्रृणवं पितृणामहं देवानामुत मर्त्यानाम् ।

ताभ्यामिदं विश्वमेजत्समेति यदन्तरापितरं मातरं च ॥

यजु० अ० १९, मं० ४७ ॥

The two several paths for enjoyment of good deeds and the experiencing of bad deeds are heard—one of the Fathers and gods (of the wise and the learned) and the other of the mortals (ignorant). The path of the wise leads to absolution and the path of the mortals to re-incarnation repeatedly. The whole universe travels on these two roads—each creature for his birth, between the father and the mother for assuming various bodies. See Nirukta, Chapter 13, (Parishishta) in which the sage describes fully the complete eschatology of the soul (the doctrine of the last or final things, as death, judgment, etc.)—its various re-births assuming different bodies according to its merits or demerits and the process how the animal body is formed and how the soul is re-united to it.

Immortality, future life and transmigration from the Brahmanas.

The doctrine of immortality is seen in a clear light in the Shatapatha and the other Brahmanas. We read in the Shatapatha Brahmana, XI, 2, 1, 1, that a man is thrice born, first from his father and mother, the second time through sacrifice and the third time, when after death and cremation, he once more emerges into life, see Rig Veda, X, 16, 1—5. See also Shatapatha Brahmana, XI, 2, 7, 33; X, 1, 5, 4; IV, 6, 1, 1; XI, 1, 8, 6; XII, 8, 3, 31, etc., on penal retribution immediately promised after death to the doers of good deeds, the re-incarnation of the soul, etc., see the Shatapatha Brahmana and Professor Weber. After death all are born again. They are recompensed according to their deeds, the good being rewarded and the wicked punished.

One of the earliest references to a future life found in the Brahmanas is that in the Taittiriya Brahmana, (III, 10, 11, 1). Q. V. As far as the *Karmakanda* or *Brahmanas* go a fresh and genuine love of existence and a yearning after immortality is expressed with a directness. Read the following simile carefully :—

"The spring assuredly comes to life again out of the winter, for out of one the other is born again: therefore he who knows this is indeed born again in this world. I, 5, 3, 14. We conclude an extract from the Brahmanas illustrating the Aryan beliefs on the subject of immortality and the future life by quoting finally the Taittiriya Brahmana, III, 118, 1, expanded in the Katha Upanishad.

After giving authorities in favour of the doctrine of metempsychosis from the Vedas and Brahmanas, we proceed to quote authorities from the Upanishads. Let us have an example from Katha Upanishad—the allegorical story of the Nachiketas and Yama (the enquiries about

the future state, etc., the pupil being the human soul and the Divine Soul being the Instructor). The story of Nachiketas is interesting from various points of view. In the first place, it defines clearly the soul:—"It is invisible, unborn, perpetual, eternal and perennial. It did not spring from aught, nor was any one (thing) produced from it. Secondly the man who has not ceased from evil deeds, who is not tranquil, meditative and calm in spirit, cannot attain that soul by knowledge of the Vedas alone, *i. e.*, theory and practice should go hand in hand is the meaning.

Thirdly, whether the soul exists after death or not. "Some say that he exists, others say that he does not."

Fourthly, "one thing is good, another the pleasant." There is a vast difference between the pleasures of the senses and the intrinsic happiness and peace of the soul.

Such were the problems of life the Aryans of yore settled. They spent their lifetime in solving the mysteries of nature. They have left the precious treasure for us, their descendants. But alas! our whole time is absorbed in solving the physical questions (the questions relating to matter) and there are few who devote even half their time and take in hand and study the spiritual problems—death, future state, absolution, etc.

See Vrihadaranyaka, Book 4, Brahmana 4, on rebirths.

See Chhandogya Upanishad, Chapter 5, Section 10, on Transmigration.

It is almost useless to multiply examples from the Upanishads which are all replete with the problems of life, such as immortality of the human soul, its transmigration, its absolution, etc. After quoting authorities from the Vedas, Brahmanas and Upanishads we shall give

authorities of the Darshanas on the immortality, future state and transmigration of the soul.

प्रेत्यभाव is the condition of the soul after death, which is transmigration; for the soul being immortal passes from a former body which perishes to a new body which it receives. See Nyaya Darshana, 1, 1, 19 and 3, 2, 64 and 4, 1, 10 (पुनरुत्पत्तिः प्रेत्यभावः ॥)

पूर्वकृतफलानुबन्धात्तदुत्पत्तिः ॥ आत्मानित्यत्वे प्रेत्यभावसिद्धिः) ॥ All these aphorisms of the sage Gautama refer to the immortality and transmigration of the soul. Deliverance from pain is beatitude; it is absolute prevention of every sort of ill. तदत्यन्तविमोक्षोऽपवर्गः (Nyaya Darshana, 1, 1, 22).

Let us proceed to the sage Kanada, see Vaisheshika Darshana, 6, 2, 16. आत्मगुणकर्मसु मोक्षो व्याख्यातः ॥

Emancipation is declared as dependent on the actions of the soul. This it is which is the separation of body and soul. When there exist the actions of the soul, emancipation ensues. The actions of the soul are as follows:—hearing, meditation, the practice of devotion, abstraction, a sitting posture, restraining the vital airs, of acquisition of quietism and self-subjugation, the presentation of one's own and others' souls, knowledge of merit and demerit previously acquired, whereof there must be fruition in other bodies and places, the formation of various bodies suitable to the fruition thereof, the destruction of merit and demerit by fruition and emancipation characterised as removal of pain consequent on the cessation of birth, resulting from the cessation of activity in consequence of the non-production of further merit and demerit, by overcoming the mist of defects characterised as desire and aversion. Of these the primary act of soul is knowledge of the real nature of the six categories of Kanada—which are substance, attribute, action, generality, particularity and inhesion (1, 1, 4). Thus Nyaya as well as Vaisheshika

concur with the other schools of psychology in promising beautitude or Moksha, deliverance from the evil for the reward of a thorough knowledge of the principles which they teach. They all treat about the immortality, transmigration and absolution of the human soul.

NOTE. Kanada enumerates six "predicaments" Padarthas or objects of proof and Gautama enumerates sixteen heads or topics. There is no discrepancy between the two arrangements. They are held to be reconcilable; the one more ample, the other more succint, both leading to like results.

We now come to the Yoga and Sankhya of the sages Patanjali and Kapila. The end of both the systems as well as other systems of philosophy is to secure freedom from pain and ills and the attainment of final beautitude. All actions, good or bad, produce pleasure and pain and the soul assumes various bodies, again and again to enjoy and undergo them. As regards the end they are all at one: it is only with reference to the means that the different schools vary. According to Kapila the discriminative knowledge of Tattwas or principles secures the freedom from the three-fold pain whereas according to Patanjali the promptest mode of attaining final emancipation and redemption from ills is the contemplation of God with devotion to Him.

स्वरसवाही विदुषोऽपि तथाऽऽरूढोऽभिनिवेशः ॥
योगदर्शन २, ९ ॥

Flowing through its own nature and established even in the learned, is the clinging to life. See Vyasa's comment on it. This clinging to life (अभिनिवेश) we see manifested in every animal and upon it is built the theory of a future life, because men like their lives so much that they desire a future life also. The idea that this clinging to life indicates a future life not only applies to men but

to the other animals as well. It is one of the arguments to prove past experience and existence. If it be true that all our knowledge has come from experience, then it is sure that that which we never experienced we cannot imagine or understand. Chickens fear the hawk and duckling love the water, and these are both the result of past experience. Instinct is involved reason. Therefore it is perfectly logical to think that all we call instinct in this world is simply involved reason. As reason cannot come without experience, all instinct is, therefore, the result of past experience. Instinct means nothing—it is simply giving a word without giving any explanation of it. Modern scientific men hold that it belongs to the body, but the Yogis hold that it is the experience of the mind transmitted through the body. This is called the theory of incarnation. The recurring experiences of various fears, in course of time, produce this clinging to life. This is why the child is naturally afraid because the past experience of pain is there. Even in the most learned men, with all their knowledge, is found this clinging to life. In the psychological language of the Yogis it is called Sanskaras (past impressions). The Sanskaras, fine and hidden, are sleeping in the Chitta (mind—stuff). Experiences becoming finer become impressions: impressions becoming revivified become memory. This is, in brief, the exposition of Yoga Darshana on a future state (transmigration and immortality of the soul).

Another example is a child (a new born babe) sucks the mother's breast, out of which the milk issues spontaneously on seeing the child. And why is it so? Because its past experience tells it to do so. There can be no fear of death, if death is not experienced in one's past life or lives. This fear of death is from an emmet to Brahma (type of all learning and knowledge). All this goes to

prove the theory of re-incarnation (future state or the transmigration of the soul).

तेह्लादपरितापफलाःऽपुण्यपहेतुत्वात् ॥

Yoga Darshana, 2, 14.

They (former births) bear fruit as pleasure or pain, casused by virtue or vice.

Our present pleasure or pain, richness or poverty, is the result of virtue or vice in our past life or lives.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥ ३, १८ ॥

" By perceiving the impressions, knowledge of past lives is produced."

Each experience that one has comes in the form of a wave in the Chitta, and this subsides and becomes finer and finer but is never lost. It remains there in minute form and if we can bring this wave up again, it becomes memory. So if the Yogi can make a Samyama (concentration of mind) on these past impressions in the mind, he will begin to remember all his past lives. There are traditions that the great Yogis Avatya and Jaigishavya, Vama Deva and others had recollections of their past lives. Thus is silenced the objection that what is the reason that one has no remembrance of his past actions. In the aphorisms 2, 3, 4 of the 4th Chapter are given the causes of the change of the body into another species, which the sage says is by filling in of nature (Chapter 4, 3—4). The past impressions (वासना) produce future life. These impressions are eternal and infinite. They prove the existence of soul, former births and the eternity of the world (संसार). Aphorisms 9 and 10.

After giving our authorities from the sage Patanjali, we quote authorities on the immortality, future state or the transmigration of the Soul, from the sage Kapila :—

अथ त्रिविधदुःखात्यन्त निवृत्ति रत्यन्त पुरुषार्थः ॥

Sankhya Darshana, 1, 1.

Well, the complete cessation of pain (which is) of three kinds is the complete end of man.

यद्वा तद्वा तदुच्छित्तिः पुरुषार्थस्तदुच्छित्तिः पुरुषार्थः ॥ ६, ७० ॥

Be that the one way, or the other, the cutting short thereof (*viz.*, of the relation between nature and soul) is soul's aim. The cutting short thereof is soul's aim.

बंधोविपर्यात् ॥ ३, २४ ॥

Bondage arises from the error (of not discriminating between nature and soul.)

नानुभविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगादपुरुषार्थत्वम् ॥ १, ८२ ॥

The liability to repetition of births or liability to return to mundane existence is mentioned in this aphorism.

तत्र प्राप्तविवेकस्यानावृत्तिश्रुतिः ॥ १, ८३ ॥

There is scripture for it, that he who has attained to discrimination in regard to these, (*i e.*, nature and soul) has no repetition of birth. The scriptural text is "He does not return again, etc."

इदानीमिव सर्वत्र नात्यन्तोच्छेदः ॥ १, १४९ ॥

The stream of mundane things will flow on for ever.

जन्मादिव्यवस्थातः पुरुषबहुत्वम् ॥ १, १४९ ॥

From the several allotment of births, etc., (growth, death, etc.,) a multiplicity of souls (is to be inferred). If soul were one only, when one is born, all must be born, etc.

तत् कर्मार्जितित्वात्तदर्थमभिचेष्टाबोकवत् ॥ २, ४६ ॥

Every one reaps as he has sown. Our richness or indigence, pleasure or pain, here depends on our past good or bad actions (virtue or vice). In the third chapter is described the going into various wombs.

तद्बीजात्संसृतिः ॥ ३, ३ ॥

From the seed thereof is mundane existence.

अविवेकाच्च प्रवर्त्तनमविशेषाणाम् ॥ ३, ४ ॥

Mundane existence is inevitable even till there is discrimination (of soul from its seeming investments).

नकालनियमो वामदेववत् ॥ ४, २० ॥

In consequences of causes pertaining to a previous life, knowledge arose in the case of Vama Deva, even when in embryo, etc.

कर्मवैचित्र्यात् सृष्टिवैचित्र्यम् ॥ ६, ४१ ॥

The diversity of creation is in consequence of the diversity of Desert. Nature treats every one according to his deserts (virtue or vice in former births).

सत्वरजस्तमसां साम्यावस्था प्रकृति.....
इति पंचविंशतिर्गणः ॥ १, ६१ ॥

The twenty-five principles of the Sankhya system are (first) Prakriti, or Pradhana; the universal or material cause, the root or the plastic origin of all. It is eternal, productive but not produced. The soul termed Purusha or Atman is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable and immaterial.

Thus the final aim of both the systems (Sankhya and Yoga, supplemental to each other) is the acquisition of absolution or summum bonum. If it is not acquired by Upasana and knowledge, the repetition of mundane births will be the consequence. As long as the immortal soul is not delivered it will continue in all sorts of environments (plants, birds, beasts and men). Next to the Vaisheshika, Nyaya, Sankhya and Yoga let us proceed to the Brahma or Uttara Mimansa or Vedanta—being a complement to the Purva Mimansa, or properly speaking Karma Mimansa. The former deals with the *works* and merit consequent thereon as laid down in the

Vedas whereas the latter deals with the theology. The Purva Mimansa is the science of Mantra and Brahmana and the Uttara Mimansa is the science of Upanishad. Let us direct our attention to the Vedanta—What the sage Vyasa and his commentators have to say on the transmigration and absolution of the soul.

अथातोब्रह्मजिज्ञासा ॥ जन्माद्यस्य यतः ॥

शास्त्रयोनित्वात् ॥ Vedanta Darshana, (aphorisms 1, 2 and 3, Chapter 1, Section 1).

Next therefore the enquiry concerning God. (He is that) whence are the birth and continuance and dissolution of this world. (He is) the source of Revelation (the Vedas) or holy ordinance. This text as expounded by the commentators holds that God is the Ominpotent Maker of the world and the Omniscient Author of the universe. He is the instrumental cause of the world and nature is the material cause of it, as it is asserted in the tenets of the Vedanta or taught by the text of Vyasa. The notion that the versatile world is an illusion (Maya), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination and every seeming thing is unreal and all is visionary is not the doctrine of the text of the Vedanta.

Brahma is omnipotent, able for every act without organ or instrument. The motive or special purpose assigned for his creation (making) of the universe is His administering justice to good or bad actions (virtue and vice) of the individual soul.

वैषम्यनैर्घृण्येन सापेक्षत्वात्तथाहि दर्शयति ॥

Vedanta Darshana, 2, 1, 34.

Unfairness and uncompassionateness are not to be imputed to Him, because some (the gods or the learned or the knowing) are happy, others (beasts and inferior

beings) are miserable and others (ordinary men) again partake of happiness and unhappiness. Every one has his lot in the renovated world according to his merits or demerits, his previous virtue or vice in a former stage of a universe which is sempiternal and had no beginning in time.

नकर्मविभागादिति चेन्नाऽनादित्वात् ॥ Vedanta Darshana, Chapter 2, Section I, Aphorism 35.

Again the individual souls and their actions are eternal is an assertion of the Vedas or verbal testimony :— **उपपद्यते चाप्युपलभ्यते च** ॥ Vedanta Darshana, 2, 1, 36.

The human soul is, as it were, of finite dimensions as its transmigration seemingly indicates, otherwise it cannot be said to leave one body and go to another body. It is Anu (like an atom), not Vibhu (all pervading) **उत्क्रान्ति-गत्यागतीनाम्** ॥ Vedanta Darshana, 2, 3, 19. See also here the Aphorisms 20, 21 and 22 on this point. Again **तदन्तरप्रति-पत्तौसंहृतिसम्परिष्वक्तः प्रश्ननिरूपणाभ्याम्** 3, 1, 1, and the following aphorisms point out to the departure of the soul from the world and its transmigration to the other bodies. "The soul is subject to transmigration. It passes from one state to another, invested with a subtle frame consisting of elementary particles, the seed or rudiment of a grosser body. Departing from that which it occupied it ascends to the moon; where sheathed with an aqeous form it experiences the recompense of its work, whence it returns to occupy a new body with resulting influence of its former deeds. But evil doers suffer their misdeeds in the seven appointed regions (the different kinds of diseases of body) of retribution. The returning soul quits its watery frame in the lunar orb and passes successively and rapidly through ether, air, vapour, mist and cloud into rain; and thus finds its way into a vegetating plant and thence through the

medium of nourishment into an animal embryo. See Chhandogya Upanishad, 5, 10. See Vedanta Darshana, 3, 1, 22, *et seq.* on this point.

फलमतउपपत्तेः ॥ श्रुतत्वाच्च ॥ धर्मंजैमिनिरतएव ॥

पूर्वंतु बादरायणो हेतुत्वव्यपदेशात् Vedanta Darshana, 3, 2, 39--42.

All these aphorisms prove that God is the moral governor of the universe. He is the giver of reward and punishment of good and bad deeds, leading to the assumptions of different kinds of bodies by the individual souls, *i. e.*, which proves the transmigration of the soul. The last aphorism of the Vedanta Darshana describes the absolution of the human soul.

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥

Lastly we come to the Purva Mimansa, prior or practical Mimansa. The object of the Mimansa is the interpretation of the Vedas. Its purpose is to determine the sense of revelation. Its whole scope is ascertainment of duty (sacrifices and other acts laid down in the Vedas). It does not treat only of the sacrifices, but some other important questions are discussed in it, as well.

अथातो धर्मंजिज्ञासा ॥ चोदनालक्षणोऽर्थोधर्मः ॥

Purva Mimansa, Chapter 1, Section 1, Aphorisms 1, 2.

Now then the study of duty is to be commenced. Duty is a purpose which is inculcated by command, and so forth. The subject which most engages attention throughout the Mimansa recurring at every turn is the invisible or spiritual operation of an an act of merit.

This unseen virtue is termed Apurva. Sacrifice (Yaga) among most meritorious works is the act of religion most inculcated by the Vedas and consequently most discussed in the prior Mimansa. The object of

certain rites is some definite temporal advantage; of others benefit in another world (gaining heaven.) Heaven or hell is not a particular place of bliss or misery. It simply means happiness or misery (for a limited time). See the commentary of Shawara Swami on 6, 1, 1. Purva Mimansa. After enjoying the fruit of a sacrifice for a certain term, the human soul must assume various mundane existences according to its previous merits or demerits. Three ceremonies in particular are types of all the rest: the Darshapurnamasa, the Jyotishtoma or Somayaga and the Ashwamedha. There is no animal sacrifice in the Veda and Purva Mimansa. Neither there is any trace of oblations to the Manes (or departed ancestors) in the Vedas or the prior Mimansa. The two separate chapters with elaborate discussions are reserved for them.

A few verses may be quoted from the Manava Dharma Shastra, which heads the list of the Smritis, on the doctrine of the transmigration of the soul. Its twelfth chapter describes in detail the various bodies assumed by the soul on account of its virtue or vice in the former stages of its existence. The individual soul enters various wombs, etc, by reason of its preponderance of sattwa (goodness), rajas (passion) and tamas (darkness) causing good or bad actions.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातितां ॥

Bodily vicious actions (as theft, adultery, etc.,) cause the individual soul to enter a tree or plant. Sins committed in speech make him assume the body of a bird or beast, and mental vicious deeds make him a Chandala (sweeper, etc), and so forth.

देवत्वं सात्त्विकायान्ति मनुष्यत्वं च राजसाः ।
तिर्यक्त्वं तामसा नित्यमेषा त्रिविधा गतिः ॥ ४० ॥

.....

इंन्द्रियाणां प्रसंगेन धर्मस्यासेवनेन च ।

पापान्संयांति संसारानविद्वांसोनराधमाः ॥ ५२ ॥

A man, who does good or bad deeds on account of preponderance of goodness, passion and darkness in him, reaps their fruits (assumes a body, from a plant to a learned and wise man). Those who have not fallen into the snares of the above three qualities become great Yogis and are delivered from the encumbances of flesh.

योगश्च चित्तवृत्तिनिरोधः । तदाद्रष्टुः स्वरूपेऽवस्थानम् ॥

Yoga Darshana, Chapter 1, Aphorisms 2, 3.

अथ त्रिविध दुःखात्यन्त निवृति रत्यन्तपुरुषार्थः

Sankhya Darshana, Chapter 1, Aphorism 1.

These aphorisms point out to the state of the individual soul when it attains to the final beautitude or summum bonum. Thus the reader has seen that the Law of Karma and the transmigration of the soul are closely connected with each other. Man's success in this world depends on himself, according as his conduct is good or bad. The human soul being endowed with free will and choice of actions, is capable of doing good or bad actions, during the time it is encased in the body. Man is of twofold nature, matter and soul, perishable (subject to transmigration), and imperishable; and imperishable and all-pervading soul is God, the moral governor. Man is endowed with fivefold Koshas (sheaths or vestures). He has two chief bodies, gross and subtle. What is known as death occurs in respect of gross body, carrying away with it the result of tendencies contracted and the influence of good or bad actions performed during its embodiments. These tendencies and influences form the cause of the soul's entering into the gross body again and again, to enjoy or suffer the fruit of good or bad deeds, until it gets freed from the trammels of all the bodeis

This is the Law of cause and effect and retributive justice which is Karma. Man's existence is spread over time and space—both of which are infinite and man's Karma in them is also infinite. It is of three kinds: Kriyamana, Sanchita and Prarabdha as described above. In each individual case, it terminates after the result of past actions is exhausted by enjoyment or suffering. The final absolution is gained by knowledge or discrimination, produced by Karma Kanda and Upasana Kanda. As there can be no music without time and tune so knowledge cannot be produced or exist without Upasana and Karma in general. See the section on Karma for various kinds of Karmas from Agnihotra to Ashwamedha.

There are objections raised against the doctrine of the transmigration of the soul.

(1) Professor Max Muller says that the Vedas do not contain a trace of it. We have already quoted our authorities from the Rig Veda, Yajur Veda and Atharva Veda on the point; and the reader can very easily see how far the assertions of the Cambridge Professor and others are true. The objections seem to have been founded on belief in the Biblical doctrine of the future state—resurrection of life. In the Bible, etc., is mentioned the revival of the dead of the human race at the day of Judgment and that is the principal reason which has led many to criticise the doctrine of the transmigration of the soul.

But is not resurrection of life a sort of transmigration of the soul? in which the human soul leaves one body and must assume another body—the only difference being that according to the Bible, etc., a man dies and assumes the body after an innumerable number of years and according to the Vaidica account the individual soul assumes another body as soon as it leaves one body according to its deserts; whereas according to the Bible

one is rewarded or punished eternally according to the will or determination of the Almighty. The Bible, etc., say the soul as well as the body was created by God; on the contrary the Vaidica Siddhanta is the individual souls and matter (primordial) are eternal with God, the maker of the universe. These are the principal causes which have led many European Sanskrita Scholars to raise objections against the sound and safe doctrine of the transmigration of the soul. The Vaidica Siddhanta makes man moral and responsible for his actions: the other side is quite unsafe, freeing man from all sorts of responsibilities. As an error often requires another to support it, so the false unscientific belief of the creation of the soul, required to be accounted for by the dogma of the resurrection of life. If there was any creation, it must have been followed by annihilation by the will of the Omnipotent God. These being the days of the revival of science, religion and philosophy, one can very easily ascertain and realize the truth of the "metempsychosis of the soul."

(2) No one has the slightest recollection of any previous birth.

It is an absurd objection. Can the objector himself remember all what he saw, or heard or learned or did in this very life? The honest reply would be the objector being limited powers cannot remember each and everything. Now the objector knows very well that death is a great gulf between the former births and the present birth and thus the limited soul is liable to forget each and everything in the course of its innumerable former births which took place in infinite space and infinite time. We have shown above that a Yogi can remember the incidents of his former births and the objector and the writer must employ the most powerful instruments of Ashtanga Yoga to gain the desired efficacious results.

If the objector thinks that the verbal testimony of Veda and Purva Mimansa and the inferences of Logic and Metaphysics (including psychology and antology), of Vaisheshika, Nyaya, Sankhya and Vedanta are not sufficient for him then he must resort to Yoga to verify the Vedas and their Upangas (the six Darshanas).

ऋतम्भरा तत्रप्रज्ञा ॥ १, ४८ ॥ श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥ Yoga Darshana.

The knowledge in that (Samadhi) is called "filled with truth."

The succeeding aphorism will explain the whole thing.

The knowledge that is gained from the verbal testimony and inference has (for its scope) different objects, (it is general knowledge about common objects); that (from just mentioned Samadhi), peculiar, (*i. e.*, it is of a much higher order, being able to penetrate where inference and testimony cannot go.) We derive all our knowledge of ordinary objects by direct perception and by inference therefrom, and from testimony of people who are competent (Apta Purushas). By 'people' who are competent is meant always the Rishis or the Seers of the Mantras recorded in the Scriptures—Vedas and other latter sages.

Accordingly the only proof of the scriptures is that they are the testimony of competent persons, revealed to them by the Almighty God, yet the mere study of the scriptures cannot take to realization. We can read all the Vedas and yet will not realise anything, but when we practise their teachings, then we attain to that state which realises what the scriptures say, which penetrates where reason cannot go and where neither perception nor inference can reach, and where the testimony of others cannot avail. This is what is meant by this aphorism, that

realisation is real religion and the rest is only preparation, hearing lectures, or reading books, or reasoning is merely preparing the ground, it is no religion. Intellectual assent and intellectual dissent are not religion. Theory and practice should go hand in hand. The central idea of the Yogis is that just as we come in direct contact with objects of the senses, so religion even can be directly perceived in a far more intense and higher sense. The truths of religion, as God and soul cannot be perceived by the external senses. I cannot see God with mine eyes nor can I touch Him with my hands and we also know that neither can we reason beyond the senses. Reason leaves us at a point not quite decisive. We may reason all our lives, as the world has been doing for thousands and millions of years and the result is that we find we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis, and upon that basis we reason. So it is obvious that reasoning has to run within these bounds of perception. It can never go beyond the whole scope of realization, therefore, is beyond sense perception. The Yogis say that man can go beyond his direct sense perception and beyond his reason also. Man has in him the faculty, the power of transcending his intellect even and that power is in every being, every creature. By the practice of Yoga, that power is aroused and then man transcends the ordinary limits of reason and directly perceives things which are beyond all reason. See the commentary of the sage Vyasa on the above two aphorisms. See the Vibhutipada of Yoga Darshana on this point. Thus is silenced the objection raised against the doctrine of transmigration of the soul that no one has the slightest recollection of any previous birth—If the soul is eternal why does it not recollect anything that happened previous to its present life ? Besides there are traditions about Vama-

deva and others, that they had full recollections of their former births. See supra (Vamadeva, etc.)

(3) It is contrary to the course of nature in which like produces like. Every animal and plant produces animals and plants exactly like itself. According to transmigration, a man in his next birth may become a plant, a bird or a beast or a man.

This objection presupposes that when the individual soul leaves one body, it must assume the same body or same sort of body. And it seems to assume that one soul produces a similar soul. The doctrine of resurrection has led to the above belief. The objector is reminded that the individual soul never produces other souls; neither the body which the soul leaves at death can produce another body in which the soul must be encased for reward or punishment. It is a settled fact that it is not the body which feels but it is the soul which feels pleasure or pain. It (soul) is the site of knowledge or sentiment, distinct from body and from the senses; different for each individual co-existent person, finite, eternal, perceived by the mental organ. This is the living soul Jivatma or animating spirit or an individul person, which feels pleasure or pain.

इच्छाद्वेषप्रयत्न सुखदुःख ज्ञानान्यात्मनो लिंगम ॥

Nyaya Darshana, Chapter 1, Section 1, Aphorism 10.

Desire and aversion, volition, pleasure and pain and knowledge are marks or characteristics of soul. The body is composed of five elements:—earth, water, fire, air and ether; and the individual soul is encased in such a body (plant, bird, beast or man), according to its former deserts.

In the universe, man stands on one side and the remaining creation on the other. A man has two parts—perishable or body and imperishable or soul. The former

is subject to changes, but the latter is constant. A man even in his present life or birth is a man, beast, bird or a plant according to his sattwa, rajas and tamas; though he is possessed of human body. The Biblical doctrine, the basis of all these absurd objections that the world is not a place where we are rewarded or punished for actions in imaginary former births,—but one where our conduct is tried, we are servants of a great king, who has allotted to us different duties and according as we discharge them, we shall be dealt with at death, is quite unscientific, irreligious and unphilosophical. Its doctrines of the creation, resurrection of life and the absolute will of God are untenable in the modern days of science and philosophy.

(4) By transmigration persons virtually become new beings, so that they are in reality punished for the actions of others. It is quite an absurd objection. The objector himself asserts that the human soul remains the same. Thus he contradicts himself by saying that persons become new beings. We have already shown that it is the body which is subject to all sorts of changes, but not the individual soul. But it is grinding the same flour already ground. (Cf. the maxim of पिष्टपेषण).

(5) The last objection is that when one has no knowledge or remembrance of his past merits and demerits and God rewards or punishes him for them, justice of God is not fulfilled and there can be no warning or scope for any improvement to man. The reply is that God is just and He cannot reward or punish according to His will or rather whim, for vice or virtue. Observing this distribution of justice, the Law of Karma and its consequences, a man infers that it was his actions that made him happy or miserable, rich or poor. Thus it is a warning to him for his future conduct and a free scope for his future improvement. There were many persons who had recollections of their past lives as we have shown above

and there can be many at present who are determined to practise the rules of Yoga as described above. For further information against the objection see Abhinivesha or clinging to life mentioned already in detail.

Here it will be useful to give a summary of the Law of Karma connected with the transmigration of the soul and its immortality. All misery is the result of the embodiment of the soul and that embodiment is the result of past Karma. It is Karma that forms and rules the destinies of man, the threads of Karma will remain stained and the three-fold class of evils will continue to beset man during the different stages of life. To the soul thus embodied there is no peace. All misery began with the union of the soul with the body, and it must end with its disunion. It is gained by Karmâ, Upasana and knowledge. All the Vedas and the Shastras teem with these sound theories and practices. The Guru only is wanted to inculcate them upon the mind of the pupil. The Western Sanskrita Scholars may say what they like on the point and raise as many objections against it as they can but the truth ever prevails.

On comparing the Biblical doctrines with those of the Nigama and Agama, it will be found that the latter are always sound and safe, scientific, religious and philosophical. As long as the Vaidica Siddhantas are not widely spread and divulged, so long the darkness will prevail. And as the Western ancient sages Pythagoras and others borrowed the above doctrines from the East and finally believed in them, so the moderns are sure to embrace the truth and discard what is hollow and untrue. See the Fifth Chapter here. Transmigration.

learned) obtaining life eternal (deliverance) have risen upwards to the third high station (the highest heaven or summum bonum.)

तेजोसि तेजो मयि धेहि । वीर्यमसि वीर्यमयि धेहि । बलमसि बलं मयि धेहि । ओजोस्योजो मयि धेहि । मन्युरसि मन्युं मयि धेहि । सहो ऽसि सहो मयि धेहि ॥ य० वे० अ० १९, मं० ९ ॥

Thou art lustre: give me lustre. Thou art manly vigour: give me manly vigour. Thou art strength: give me strength. Thou art energy: give me energy. Thou art passion: give me passion (to punish the wicked, as Thou punishest the sinners.) Thou art conquering might: give me conquering might.

See Yajur Veda, Chapter 2, Mantra 10; Yajur Veda, Chapter 34, Mantra 1; Yajur Veda, Chapter 18.

यां मेधां देवगणाः पितरश्चोपासते ।
तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥
य० वे० अ० ३२, मं १४ ॥

O refulgent God, make me wise to-day with that intelligence which (wisdom) the companies of gods (the learned) and the wise have or recognize. All-hail!

For the word Swaha (स्वाहा) see the Nirukta अ० ८, खं० २० ॥

Thus there are numerous Mantras in the Sanhitas referring to prayers for worldly objects and especially for absolution par excellence.

Prayers in the Brahmanas and Aranyakas.

Prayer is the very essence of religion. Without prayer there can be no religion. It is one of the essential factors of it.

The following from the Aitareya Brahmana is a good specimen of a prayer in the Brahmanas.

"Finally he prays for increase in cows, horses, progeny, with the words "cows, may ye be born here! Horses, may ye be born here! Men, may ye be born here! May here sit a hero (my son), as protector of the country, who presents the officiating priests with gifts consisting of a thousand cows." He who thus prays, will be blessed with plenty of children and cattle."

Aitareya Brahmana, VIII, 11.

The following prayers from the Shatapatha Brahmana are more general, being spiritual also, they have a special interest of their own. God is supplicated for long life, vigour, offspring, riches, gain, wealth, prosperity and wisdom. Shatapatha Brahmana, VI, 7, 3, 6.

The above are the prayers for worldly objects. The following is a prayer from the Shatapatha Brahmana, Kanda 14, for the knowledge and final emancipation. See the Vrihadaranyaka Upanishad, 4, Chapter 3; Brahman 28.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमय ॥

"From the unreal lead me to the real, from darkness lead me to light; from death lead me to immortality" is the literal translation of it.

ओ३म् सहनाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ॥ तेजस्विनावधीतमस्तु । मा विद्विषावहै । ओ३म् शान्तिः शान्तिः शान्तिः ॥ तैत्तिरीयारण्यके नवम प्रपाठके प्रथमानुवाके ॥

O Omnipotent God, let us help and protect each other with your divine grace. Let us enjoy, *bearing affection to each other*, all glory of the universal kingdom with all its appendages.

O merciful one with your help let us increase each other's strength and power. O refulgent one, let our learning and wisdom shine through you, let us not be

CHAPTER X.

ABSOLUTION

OR

Deliverance & its Means.

THE means mentioned in the Vedas and the other sacred books are :—

Prayers, devotion, good actions and knowledge. The Karma Kanda and the Upasana Kanda prepare the way to knowledge which ultimately leads to deliverance or absolution. The first Kanda we have already described, in detail.

The first and most important of all the theological ideas is prayer. It may be that one may pray to God for the ordinary comforts of life and the other may pray to Him for being freed from worldly trammels. The Vaidica Aryans prayed to the Almighty for ordinary necessaries of life because they stood in constant need of them such as cattle, children and for every other want of life. But the principal thing which they earnestly prayed for to God was the deliverance from all pain and misery. Their life was one of perpetual prayings and thanksgiving and how devotional the Aryan sages were in ancient times. A few Mantras from the Vedas may be quoted in proof of what we have said above :—

विश्वानि देव सवितुर्दुरितानि परासुव ।

यद्भद्रं तन्न आसुव ॥ य० वे० अ० ३०, मं० ३ ॥

"O Lord God, maker of all, the refulgent one, send far away all troubles and calamities and send us only what is good.

Cf. the Rig Veda, V, 82, 5.

The word "good" is here used in its temporal sense as well in its spiritual sense. It means blessings, as children, etc., and also the highest bliss or summum bonum or final beautitude.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥

यजु० वे० Chapter 25, 13.

"Giver of vital breath (or knowledge), of power and vigour, whose commandments all the learned people acknowledge: He is the lord of death (His displeasure or ignorance of Him is death or cause of repeated births and deaths) and whose shadow is life eternal (reflection or knowledge of His bright glory makes His worshipper immortal or gives him absolution:) We should worship that maker of the universe with our oblation or devotion and contemplation. Cf. Rig Veda, X, 121, 2. See the Shatapatha Brahmana, Kanda 7, Chapter 3 on it.

प्रजापतिर्वैकस्तस्म..... ..... See also Atharva Veda, कां १०, प्रपा० २३, अनु० ४, मं० १, ३२, ३३, ३४ ॥ All these verses have reference to prayer and worship of God.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।

यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥

य० वे० अ० ३२, मं० १० ॥

He (the Almighty Maker) is our kin (removes all our pain), our father and begetter. He knows all beings and all ordinances. In whom the gods (the wise and

unfriendly and injurious to each other. All sorts of our pain and grief may be removed from us.

The best specimen of a prayer is found in the Kathopanishad—one of the best Upanishads in elevation of thought, depth of expression, beauty of its imagery and an ingenuous fervour. There are three theoretical questions and one practical in it:—(1) What is the highest object of man? (2) What is the last cause of the world? (3) In what connection is this cause with the world and (4) How do we know of it? These are the problems of life discussed in it. The universal soul under the appellation of Yama is made to give a reply to the highest questions the human mind can propose to itself. The human soul under the name of Nachiketas prays to Yama for the infinite superiority of what is good (absolution) over the pleasures of the world and objects of senses. See also the Shandilya Vidya in the Chhandogya Upanishad.

The second means is the Upasana of the Vedas, Upanishads and Darshanas.

युञ्जानः प्रथमं.....

दिव्यानि तस्थुः ॥ यजु० वे० अ० ११, मं० १—५ ॥

See ऋ० वे० अ० ४, व० २४, मं० १ ॥

See also the Shwetashwataropanishad, Chapter 2, Shlokas 1—5. See page 146, Vol. I.

All these verses describe the appliances, by which the concentration upon Brahma is effected. The first four verses contain, as a kind of introduction, the praise of Savitri (the producer or maker of the universe) for the accomplishment of concentration. They are almost literally taken in the Upanishad from the Yajur Veda Sanhita. The critic will mark here that the sense of these Mantras is very differently explained in the Shwetashwataropanishad and Mahidhara's commentary. In the first

they refer to Brahma, while according to the latter they describe sacrificial rites. To show in an example the difference of the explanation, let us translate the fifth verse according to Mahidhara's commentary. "O you sacrificer and his wife, for your sake I perform (at present) with food the ancient (work called) Brahma (a kind of fire-offering.) May the fame of the wise (of the sacrificer), reach the two worlds, as the oblation does. May all the sons of the immortal (Prajapati) who inhabit divine dwellings, hear (the praise of the sacrificer.)"

The translation according to the Vaidica Siddhanta or the Upanishad runs:—

I worship the ancient Brahma with reverence; the good fame may reach you like the good path (fame) of the wise men (spreading abroad.) All the sons (worshippers) of the Immortal God, who inhabit divine dwellings (who enjoy good births or mansions full of bliss) may hear (it).

See also the Rig Veda, मं० १०, अ० १, सू० १३, मं० १ ॥

The purport of all this is:—By the grace of God, through the concentration of mind, intellect and senses and the restraint of passions, one becomes famous and obtains worldly happiness and eternal bliss.

The following Mantras of the Yajur Veda, Chapter 12, (verses 67-68) refer to the same subject:—

सीरा युंजन्ती कवयो युगा वि तंन्वते पृथक् ।
धीरा देवेषु सुम्नया ॥ ६७ ॥

युनक्त सीरा वि युगा तनुध्वं कृते योनौ वपते ह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ॥

See here the authority of the Nirukta.
श्रुष्टीति क्षिप्रनामसु अष्टीति ॥ निरु० अ० ६ खं० १२ ॥
द्विविध सृणिर्भवति भर्त्ता च हंता च ॥ निरु० १३, ५ ॥

युञ्जन्ति ब्रध्नमरुषं चरन्तं परितस्थुषः ।
रोचन्ते रोचना दिवि ॥ ऋ० वे अ० १, अ० १, व० ११, मं० १ ॥

See the authorities of the Nighantu, 2, 3 and 3, 3, the Shatapatha Brahmana, 13, 2 and the Prashnopanishad, 1, 5, on its explanation. See the chapter on the critical examination. This verse explains the concentration of mind and its fruit or result.

The following Mantras from the Atharva Veda prescribe the mode of worship in the Vedas :—

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥
नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥
अम्भो अमो महः सह इति त्वोपास्महे वयम् ॥
अम्भे अरुणं रजत रजः सह इति त्वोपास्महे वयम् ॥
उरुः पृथुः सुभूभुर्व इति त्वोपास्महे वयम् ॥
प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् ॥
अथर्व० कां० १३, अ० ४, सू० ४, मं० ४७—५३ ॥

Shachyah patih (शच्या पतिः) means God, the Lord of speech, actions or subjects. वाचो नामसु शचीति पठितम् ॥ निघ० अ० १, खं ११ ॥

कर्मणां नामसु शचीति पठितम् ॥ निघं० अ० ३, खं० १ ॥
प्रजानामसु शचीति पठितम् ॥ निघ० अ० ३, खं० ९ ॥
बहुनामसु उरुरिति प्रत्यक्षमस्ति ॥ निघ० अ० ३, खं० १ ॥

अम्भः means all-pervadidg or calm and quiet like water—the vitality of all vitalities. आपलृ धातो रसुन्प्रत्ययान्तस्यार्थं प्रयोगः ॥

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्रपद्ये क्षेमं च क्षेमं प्रपद्ये योगं च नमोहोरात्राभ्यामस्तु ॥
अथर्व० कां० १९, अ० १, सू० ८, मं० २ ॥

अष्टाविंशानि शिवानि are the ten senses, ten pranas, Mana (मनस्), Buddhi (बुद्धि), Chitta (चित्त), Ahankara (अहंकार), Vidya (विद्या), Swabhava (स्वभाव), Sharira (शरीर), and Bala (बल), or some say the 28 Lunar mansions or asterisms are 28 Shivani (शिवानि).

The following are some of the authorities from the Upanishads which dilate upon the Mantras of the Vedas:—

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्य्यां चरन्तः।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

मुण्डके १ खं० २, मं० ११ ॥

Those who with subdued senses, with knowledge (of the Vedas), and the practice of the duties of a mendicant, in the forest (of pure heart), follow austerity and faith (in the creator), go, freed from sin, through the grace of God, (to the place), where abides the immortal spirit of inexhaustible nature (obtain absolution or eternal bliss.)

Suryadwarena means Pranadwarena. It means a translation through the meridional artery (bazelar artery.)

अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥

तं चेद् ब्रूयुर्यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ॥

तं चेद् ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳसमाहितꣳसर्वाणि च भूतानि सर्वे च कामा यदैनज्जरावाप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यते इति ॥

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्यहन्यत एतत्सत्य ब्रह्मपुरमस्मिन् कामा समाहिता एव आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथाह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥

छान्दोग्ये प्रपा० ८, (१—५) ॥

Now, within this habitation of Brahma (the human heart Brahmapura) there is a small lotus—like chamber, and within it a minute vacuity (in which there lives the incorporeal and all-pervading God like ákasha or space.) That which is within the vacuity is worthy of search; that, verily, should be inquired after.

Were (his pupils) to ask him (who makes the preceding remarks), "since within this habitation of Brahma, there is a lotus-like chamber, and within it a minute vacuity, what is within it, that is worthy of search? that verily should be enquired after?"

He would say, "verily as *extensive* is space so is the vacuity within the heart (filled with all-pervading God.) Both the earth and the heaven exist within it. Both Agni and Vayu, both the sun and the moon, as also lightning and the stars, and whatever *else* exist in this (universe) as well as what do not (everything visible and invisible)—all exist within this vacuity."

Were his pupils to ask him (who thus responds) "If within this habitation of Brahma are lodged all these objects and all these human desires (are therein fulfilled), when (the body) wastes and dies, which for certain it does, what remains behind?"

He says, "The diseases of the body can never reduce it to decrepitude, nor the slaughter of the body effect its destruction. This habitation of Brahma is verily an everlasting truth. In it dwell all human desires. It is

the Supreme Soul, it is far from all vice, it is not subject to death; it is immortal and above affliction. It is neither afflicted by hunger nor thirst. Truthful is its wish; and truth is its resolve..... For them who live with a knowledge of the Supreme Soul all truthful desires become fruitful in all regions.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ कठे० व० २, २४ ॥

Whoever has not ceased from wicked ways, is not subdued, (in his senses), not concentrated, (in his intellect), and not subdued in mind, does not obtain it (God), not even by knowledge.

श्रृण्वन्तोपि बहवो यं न विद्युः ॥ कठोपनिषत् ॥
अध्यात्मयोगाधिगमेन देवं मत्वा
धीरो हर्षशोकौ जहाति ॥
सर्वे वेदा यत्पदमामनन्ति.....
एतदालम्बनं श्रेष्ठम् ॥
न बहुना श्रुतेन यमेवैष वृणुते तेन लभ्यः.....
आत्मानं रथिनं विद्धि शरीरंरथमेव तु .....
सोध्वनः परमाप्नोति तद्विष्णोः परमं पदम् ॥
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः
.....

यच्छेद् वाङ्मनसी प्राज्ञस्तद् यच्छेज्ज्ञानआत्मनि ज्ञानमात्मनि महति नियच्छेत् तद् यच्छेच्छान्त आत्मनि ॥
आवृतचक्षुरमृतत्वमिच्छन्.....
यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिता अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ कठोपनिषदि ॥

"Even hearing many did not know Him." The wise man by means of the union (of the intellect) with the soul, thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity (the ether of the heart, intellect), whose abode is

impervious, who exists from times of old—leaves both grief and joy.

Adhyatmayoga, by withdrawing the mind from external things, and fixing the intellect on the soul.

The word of which all the Vedas speak, which all the works of penance proclaim, of which desirous they live as Brahma-students, this word, I will briefly tell thee: "it is Om."

This sound means Brahma, this sound means the Supreme. Whoever knows this sound, obtains whatever he wishes. This means is best, this means is supreme, whoever knows this means, is adored in the place of heaven.

The (Supreme) Soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul, by which it is desired. His soul reveals its own truth. Know the soul as the rider, the body as the car, know intellect as the charioteer and mind again as the reins..... .....
But the man, whose charioteer is wise, (and) the reins of whose mind are well applied, obtains the goal of the road, the highest place of Vishnu (absolution.)

It is beheld by the attentive subtle intellect of men of subtle mind..... .....

Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge (by intellect), subdue his knowledge in the great soul, subdue this also in the placid soul ....
.....
The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim. When all the bonds of the heart are broken in this life, then the mortal becomes immortal, then he obtains Brahma here.

There are hundred and one arteries of the heart ; the one of them (Sushumna) proceeds to the head. By this (at the time of death) rising upwards by the door of Aditya (सूर्यद्वारेण) a person gains immortality; the other (arteries) are of various course.

Thus in this Upanishad God represented by Yama instructs (and explains to) the individual soul represented by Nachiketas the means of salvation or absolution.

"तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ"

प्रश्नो० १, २ ॥

The Rishi spoke to them :—"Pass another year with austerity, (subjugation of the senses), the duties of a Brahma student (and) faith.

"एक शतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवास" ॥

छा० उ० प्रपा० ८, खं० ११ ॥

Therefore do good people say "Maghaván dwelt with Prajapati for a hundred and one years as a Brahmachari."

"तपसा ब्रह्म विजिज्ञासस्व ॥ तैति० उप० भृगुव० व० २, अनु०

Know Brahma by austerity.

"श्रुत्वाप्येनं वेद न चैव कश्चित्" ॥

Even hearing no one knew it (Brahma).

अभ्यासवैराग्याभ्याम् ॥ सांख्यदर्शनम् ॥

He is known by practice and indifference.

These are very few out of numerous authorities described in the Shwetashwataropanishad, Katha, Maitrayani and other Upanishads. But they are not given there in regular order and succession. They are found in them scattered here and there. Bhagawan Patanjali, the great commentator of Panini and the author of the Vaidyaka Shastra, collected and described them systematically in regular order in four chapters treating of concentration (its spiritual uses), concentration (its practice), powers and independence or insulation. These succint aphorisms of

Bhagawan Patanjali are commented on in his commentary by the sage Vyasa. A summary of them may be given here.

योगश्चित्तवृत्ति निरोधः ॥ पा० १, सू० २ ॥

Yoga is restraining the mind stuff (chitta) from taking various forms (Vrittis).

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ पा० १, सू० ३ ॥

At that time (the time of concentration) the Purusha (the individual soul) rests (undisturbed) in (omniscient) God, or in his own (unmodified) state.

वृत्तयः पंचतय्यः क्लिष्टाऽक्लिष्टाः ॥ सू० ५ ॥

प्रमाणविपर्यय विकल्प निद्रास्मृतयः ॥ सू० ६ ॥

There are five classes of modifications, the painful and not painful.

(These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory.

Then their definitions are given.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ सू० १२ ॥

Their control is by practice and non-attachment.

तत्र स्थितौ यत्नोऽभ्यासः ॥ सू० १३ ॥

Continuous struggle to keep them (the Vrittis) perfectly restrained is practice.

दृष्टानुश्राविक विषय वितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ सू० १५ ॥

That effect which comes to those who have given up their thirst after objects either seen or heard, and which wills to control the objects, is non-attachment.

ईश्वरप्राणिधानाद्वा ॥ सू० २३ ॥

Or by devotion to Ishwara.

क्लेशकर्म विपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ सू० २४ ॥

Ishwara (the Supreme Ruler) is a special Purusha (distinct from the individual souls and primordial matter), untouched by misery, the results of actions, or desires.

तत्र निरतिशयं सर्वज्ञबीजम् ॥ सू० २५ ॥

In Him is infinite that all knowingness which in others is (only) a germ.

पूर्वेषामपि गुरुः कालेनाऽनवच्छेदात् ॥ सू० २६ ॥

(He) is the teacher of even the ancient teachers, being not limited by time.

तस्य वाचकः प्रणवः ॥ सू० २७ ॥

His manifesting word is Om.

Every idea that you have in the mind has a counterpart in a word; the word and the thought are inseparable. The external part of the thought is what we call word, and the internal part is what we call thought. No man can, by analysis, separate thought from word. The idea that language was created by men—certain men sitting together and deciding upon words, *has been proved to be wrong.* So long as things have existed there have been words and language. There is a constant connection between an idea and a word. Although the relation between thought and word is perfectly natural, yet it does not mean a rigid connection between one sound and one idea. The commentator says the manifesting word of God is *Om.* Why does he emphasise this? There are hundreds of words for God. One thought is connected with a thousand words; the idea, God, is connected with hundreds of words, and each one stands as a symbol for God. Very good. But there must be a generalisation among all these words, some substratum, some common ground of all these symbols, and that symbol which is the common symbol will be the best, and will really be the symbol of all. In making a sound we use the larynx, and the palate as a sounding board. Is there any material sound of which all other sounds must be manifestations, one which is the most natural sound? Om (Aum) is such a

sound, the basis of all sounds. The first letter A, is the root sound, the key, pronounced without touching any part of the tongue or palate; M represents the last sound in the series, being produced by the closed lips and the U rolls from the very root to the end of the sounding board of the mouth. Thus, Om represents the whole phenomena of sound-producing. As such, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made. Apart from these speculations we see that around this word Om are centred all the different religious ideas in Bharatavarsha (India); all the various religious ideas of the Vedas have gathered themselves round this word Om. Om has become the one symbol for the religious aspiration of the vast majority of human beings. Take, for instance, the English word God. It covers only a limited function, and, if you go beyond it, you have to add adjectives, to make it Personal, Absolute, etc., God. So with the words for God in every other language; their signification is very small. This word Om, however, has around it all the various significances. As such it should be accepted by every one. The repetition of Om, and thinking of its meaning, is keeping good company in your mind. Study, and then meditate and meditate, when you have studied. Thus light will come to you, the self will become manifest.

तज्जपस्तदर्थभावनम् ॥ सू० २८ ॥

The repetition of this (Om) and meditating on its meaning (is the way for gaining concentration of mind.)

ततः प्रत्यक्चेतनाऽधिगमोऽप्यन्तरायाभावश्च ॥ सू० २९ ॥

From that is gained (the knowledge of) introspection and the destruction of obstacles—disease, mental laziness, doubt, calmness (अविरति), cessation, false perception, non-attaining concentration, and falling away from the state

when obtained. For the obstructing distractions, see the aphorism 30.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ पा० १, सू० ३४ ॥

By throwing out and restraining the breath. (By Pranayama mind will become calmer and will become concentrated).

The sum-total of the energy displayed in the universe is called Prana. Whatever we see in the universe, whatever moves or works, or has life, is a manifestation of this Prana The whole universe is a combination of Prana and Akasha; so is the human body. Out of Akasha you get the different materials that you feel, and see, and out of Prana all the various forces. Now this throwing out and restraining the Prana is what is called Pranayama.

The Yogis consider that there are three main currents of this Prana in the human body. One they call Ida, another Pingala, and the third Sushumna. Pingala, according to them, is on the right side of the spinal column, and the Ida is on the left side, and in the middle of this spinal column is the Sushumna, a vacant channel. Ida and Pingala, according to them, are the currents working in every man, and through these currents, we are performing all the functions of life. Sushumna is present in all as a possibility; but it works only in the Yogi.

The result of different kinds of concentration of mind upto Samadhi (profound meditation) is thus described.

ऋतम्भरा तत्र प्रज्ञा ॥ पा० १, सू० ४८ ॥

श्रुताऽनुमान प्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ पा० १, सू० ४९ ॥

These two aphorisms should be read together.

The knowledge in that is called "filled with Truth."

The knowledge that is gained from testimony and inference is about common objects. That from the

Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go. We get our knowledge of ordinary objects by direct perception, and by inference therefrom, and from testimony of people who are competent. By "people who are competent," the Yogis always mean the Rishis, or the seers of the thoughts recorded in the Scriptures—the Vedas. According to them, the only proof of the scriptures is that they were the testimony of competent persons, yet they say the mere study of the Scriptures cannot take us to realisation. We can read all the Vedas, and yet will not realise anything, but when we practise their teachings, then we attain to that state which realises what the Scriptures say, which penetrates where reason cannot go, and where neither perception nor inference can go, and where the testimony of others cannot avail. Realisation is real religion, and all the rest is only preparation—hearing lectures, or reading books, or reasoning is merely preparing the ground; it is not religion. Intellectual assent and intellectual dissent are not religion. The central idea of the Yogis is that just as we come in direct contact with objects of the senses, so religion even can be directly perceived in a far more intense sense. The great truths of religion, as God and soul, cannot be perceived by the external senses. We cannot see God with our eyes, nor can we touch Him with our hands, and we also know that neither we can reason beyond the senses. Reason leaves us at a point not quite decisive, we may reason all our lives, as the world has been doing for thousands of years, and the result is that we find we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis and upon that basis we reason. So it is obvious that reasoning has to run within these bounds of perception. It can never go beyond; the whole scope of realisation, therefore, is

beyond sense perception. The Yogis say that man can go beyond his direct sense perception, and beyond his reason also. Man has in him the faculty, the power, of transcending his intellect even, and that power is in every being, every creature. By the practice of Yoga that power is aroused, and then man transcends the ordinary limits of reason, and directly perceives things which are beyond all reason. The concentration is Samadhi, and that is proper Yoga. Through such practices powers (Siddhis) can be attained in this life and final beautitude after death. The eight Siddhis or supernatural powers attained by the practice of Yoga are :—अणिमा (Anima), लघिमा (Laghima), महिमा (Mahima), प्राप्ति (Prapti), प्राकाम्य (Prakamya), वशित्व (Vashitwa), ईशितृत्व (Ishitritwa), and यत्रकामावसायित्व (Yatrakamavasayitwa). A Yogi can make himself as subtle as a particle; as light as the air; as huge as a mountain, etc., he being seated on the earth can touch the moon with his fingers; (he is not obstructed in his desires); he can fulfil all his desires at will; he can conquer everything he wants and he can rule anything he wants.

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ पा० २, सू० १ ॥

Mortification, study and surrendering fruits of work to God are called Kriyayoga.

The Samadhi is very difficult to attain. Thus the above aphorism and the following aphorisms point out the preliminary steps. The first step is called Kriyayoga. Literally this means work, working towards Yoga. The organs are the horses, the mind is the reins, the intellect is the charioteer, the soul is the rider, and this body is the chariot. The master of the household, the king, the self of man, is sitting in this chariot. If the horses are very strong, and do not obey the reins, if the charioteer, the intellect, does not know how to control the horses, then

this chariot will come to grief. But if the organs, the horses, are well controlled, and if the reins, the mind, are well held in the hands of the charioteer, the intellect, the chariot reaches the goal. What is meant, therefore, by this mortification? Holding the reins firmly while guiding this body and mind; not letting the body do anything it likes, but keeping both in proper control. Study. What is meant by study in this case? It means study of those books which teach the liberation of the soul. The Ishwarapranidhana is the surrendering the fruits of work to God or their renunciation; devotion to God.

By the practice of the different parts of the Yoga the impurities will be destroyed and knowledge will become effulgent, upto discrimination (Viveka). It is first necessary to obtain physical and mental control. Then the realisation will become steady in the ideal. The ideal being known, what remains is to practise the method of reaching it.

यमनियमासन प्राणायाम प्रत्याहार धारणा ध्यान समाधयोऽष्टावङ्गानि ॥ पा० २, सू० २९ ॥

Forbearance, religious observance, postures, suppression of vital breaths, restraint of senses, steadying of mind, contemplation and profound meditation are the eight limbs of Yoga (to effect mental concentration).

अहिंसा सत्यमस्तेय ब्रह्मचर्याऽपरिग्रहा यमाः ॥ पा० सू० ३० ॥

Non-killing, truthfulness, non-stealing, continence, and non-receiving are called Yama.

शौचसन्तोषतपः स्वाध्यायेश्वर प्रणिधानानि नियमाः ॥ पा० २, सू० ३२ ॥

(Internal and external) purification, contentment, religious austerity, study (of the Vedas), and worship of God, are the Niyamas.

समाधि सिद्धीरीश्वरप्रणिधानात् ॥ पा० २, सू० ४५ ॥

By devotion to God (by sacrificing all to Ishwara or by resignation to Lord), comes (becomes perfect) Samadhi.

स्थिरसुखमासनम् ॥ पा० २, सू० ४६ ॥

Posture is that which is firm and pleasant.

Until we can get a firm seat we cannot practise the breathing and other exercises. The seat being firm means that we do not feel the body at all; then alone it has become firm. When we have succeeded in conquering the body and keeping it firm, our practice will remain firm, but while we are disturbed by the body our nerves become disturbed and we cannot control the mind. We can make the seat firm by thinking of the infinite. The various postures are Padmasana (पद्मासन), Virasana (वीरासन), Bhadrasana (भद्रासन), Swastika (स्वतिक), Dandasana (दण्डासन), Sopashraya (सोपाश्रय), Paryanka (पर्य्यङ्क), Kraunchanishadana (क्रौंचनिषदन), Hastinishadana, (हस्तिनिषदन), Ushtranishadana (उष्ट्रनिषदन), Samsthana (संस्थान), Sthirasukha (स्थिरसुख), Yathasukha (यथासुख), etc.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः
पा० २, सू० ४९ ॥

Controlling the motion of the exhalation and the inhalation follows after this.

When the posture has been conquered, then we come to Pranayama, the control of the vital forces of the body. Prana is the sum-total of the cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by Prana drawing in the breath, and it is what we seek to control in Pranayama.

देशबन्धश्चित्तस्य धारणा ॥ पा० ३, सू० १ ॥

Dharana is holding the mind on to some particular object.

Dharana (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

तत्रप्रत्ययैकतानता ध्यानम् ॥ पा० ३, सू० २ ॥

An unbroken flow of knowledge in that object is Dhyana.

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be Dharana, and when the mind succeeds in keeping itself in that state for some time it is called Dhyana (meditation).

तदेवाऽर्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ पा० ३, सू० ३ ॥

When that, giving up all forms, reflects only the meaning, it is Samadhi.

Suppose one were meditating on a book, and that he has gradually succeeded in concentrating the mind on it, and perceiving only the internal sensations, the meaning, unexpressed in any form, that state of Dhyana is called Samadhi.

त्रयमेकत्र संयमः ॥ पा० ३, सू० ४ ॥

(These) three (when practised) in regard to one object is Sanyama.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, this is Sa nyama; or Dharana, Dhyana and Samadhi, one following the other, and making one. The form of the thing has vanished, and only its meaning remains in the mind.

तज्जयात्प्रज्ञाऽऽलोकः ॥ पा० ३, सू० ५ ॥

By the conquest of that comes light of knowledge.

When one has succeeded in making this Sanyama, all powers come under his control.

Then follow different kinds of Sanyama and their fruits. (Therefore the third chapter of Yoga Darshana is called the chapter of powers). Thus Yoga is divided into eight steps. The first is Yama—non-killing, etc. Next is Niyama—cleanliness, etc. The Yama and Niyama are moral trainings; without these as the basis no practice of Yoga will succeed. A Yogi must not think of injuring any one, through thought, word or deed, and this applies not only to man, but to all animals. Mercy shall not be for men alone, but shall go beyond, and embrace the whole world.

Yama purifies the mind, Chitta. By thought, word and deed, always, and in every living being, not producing pain is what is called Ahinsa, non-injuring. There is no virtue higher than this non-injuring. There is no happiness higher than what a man obtains by this attitude of non-offensiveness to all creation. By truth we attain to work. Through truth everything is attained; in truth everything is established. Relating facts as they are; this is truth. Not taking others' goods by stealth or by force, is called Asteya, non-covetousness. Chastity in mind, word and deed, always, and in all conditions, is what is called Brahmacharya. Not-receiving any present from any body, even when one is suffering terribly, is what is called Aparigraha. When a man receives a gift from another man, the theory is that his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached.

The following are helps to success in Yoga:—Niyama—regular habits and observances; Tapas, austerity; Swadhyaya, study (of the Vedas and the other sacred works); Santosha, contentment; Shaucha, purity. Fast-

ing, or in other ways controlling the body, is called the physical Tapas. Repeating the Mantras of the Vedas, by which the Sattwa material in the body is purified is called study (Swadhyaya). There are three sorts of repetitions of these Mantras or verses. One is called the verbal, another semi-verbal, and the third mental. The verbal or the audible is the lowest, and the inaudible is the highest of all. The repetition which is so loud that any body can hear it is the verbal; the next one is where only the organs begin to vibrate, but no sound is heard; another man sitting near cannot hear what is being said. That in which there is no sound, only mental repetition of the Mantra, at the same time thinking of its meaning, is called the "mental muttering," and is the highest. There are two sorts of purification, external and internal. The purification for the body is by water, earth, or other materials; the external purification, as by bathing, etc. Purification of the mind by truth, and by all the other virtues is what is called internal purification. Both are necessary. It is not sufficient that a man should be internally pure and externally dirty. When both are not attainable the internal purity is the better, but no one will be a Yogi until he has both. Worship is by praise, by memory, having devotion to God. The Stuti is the description of the qualities (of God) for remembrance. It inspires love and the like generous feelings and sentiments. The Prarthana (prayer) is the asking of God the gift of knowledge and the like boons, on the inefficacy of one's own exertions. It results in the humility of temper and the tranquility of passions. These are the first steps in the Upasana Kanda, without which no worship will bear any fruit. The Upasana (meditation) is the realisation of the idea of God through the confirmation of conviction, that God is omnipresent and fills all, that I am filled by Him, and that He is in me and I in Him; and the imita-

tion of God's attributes in practice. The good of it is attested by the enlargement of mental capacity for knowledge. The next step is Asana or posture; a series of exercises, physical and mental, is to be gone through every day, until certain higher states are reached. Therefore it is quite necessary that we should find a posture in which we can remain long. That posture which is easiest for each one is the posture to use. The main part of the action lies along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts—the chest, neck and head—in a straight line. Where there is fire, or in water, or on the ground which is strewn with dry leaves, or when there are wild animals, where four streets meet, or where there is too much noise, or too much fear, or too many ant-hills, where there are many wicked persons, Yoga must not be practised in such places. We should go to a place which is well hidden, and where people do not come to disturb us. We should not choose dirty places. Rather we should choose beautiful scenery, or a room in our own house which is beautiful. When we practise, first we should salute God, all the ancient Yogis and our own Guru, and then we should begin.

The result of this part of Yoga is to make men live long; health is the chief idea. The one goal of the Yogi is not to fall sick, and to live long. A hundred years is nothing to him; he is quite young and fresh when he is 150, without one hair turned grey. We have spoken about Yama and Niyama; next comes Pranayama. Prana means the vital forces in one's body, Yama means controlling them. There are three sorts of Pranayama, the very simple, the middle, and the very high. The whole of Pranayama is divided into two parts: one is called filling, and the other is called emptying. When one begins with

twelve seconds it is the lowest Pranayama; when he begins with twenty-four seconds it is the middle Pranayama; that Pranayama is the best which begins with thirty-six seconds. That Pranayama in which there is first perspiration, then vibration of the body, and then rising from the seat and joining of the man's soul with great bliss is the very highest Pranayama. There is a Mantra called the Gayatri. It is a very holy verse of the Vedas. "We meditate on the glory of that Being who has produced this universe; may He enlighten our minds."

"तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥"

Then Om is joined to it at the beginning and end. In one Pranayama the Gayatri is repeated three times. Pranayama, again, is divided into Rechaka (rejecting or exhaling, Puraka (inhaling), and Kumbhaka (restraining, stationary.)

After one has learned to have a firm erect seat he has to perform a practice called the purifying of the nerves. First the nerves must be purified, then comes the power to practise Pranayama.

Following is the method of Pranayama (प्राणायाम): —

Stopping the right nostril with the thumb, with the left nostril fill in air, according to one's capacity; then, without any interval, throw the air out through the right nostril, closing the left one. Again inhaling through the right nostril, eject through the left, according to capacity: practising this three times at two intervals of the day, before dawn, and in the evening, in fifteen days or a month purity of the nerves is attained; then begins Pranayama.

Practise is absolutely necessary. One may sit down and listen to his Guru by the hour every day, but, if he does not practise, he will not get one step further. It all depends upon practice. The most obvious manifestation

of the Prana in the human body is the motion of the lungs. The control of this Prana is what is called Pranayama. Pranayama really means controlling this motion of the lungs, and this motion is associated with the breath. There are two nerve currents in the spinal column, called Pingala and Ida, and there is a hollow canal called Sushumna running through the spinal cord. At the lower end of the hollow canal is the "Lotus of the Kundalini," triangular in form, in which there is a power called the Kundalini coiled up. There are two sorts of actions in these nerve currents, one afferent, the other efferent, one sensory and the other motor; one centripetal, and the other centrifugal. One carries the sensations to the brain, and the other from the brain to the outer body. These vibrations are all connected with the brain in the long run. The aim of Pranayama is to rouse the coiled up power in the Muladhara, called the Kundalini. Along the Sushumna are ranged the following centres of distribution, called lotuses in Yoga. The lowest one is at the lowest end of the spinal cord, and is called Muladhara, the next one is called Swadhishthana, the next Manipura, the next Anahata, the next Vishuddha and the last which is in the brain is the Sahasrara or the thousand petalled (one.) In ordinary mankind the Sushumna is closed. To open the Sushumna is the prime object of the Yogi.

Yoga as well as the modern physiology is well acquainted with all these nerves and nerve currents—the spinal cord, the lumbar vertebrae, the sacral plexus, the medulla, etc. The first lesson is just to breathe in a measured way, in and out. Then join the repetition of the word 'Om' and 'Gayatri' to it.

Thus the reader will see that Yoga is the science of religion, the rationale of all worship, all prayers, forms, ceremonies and miracles. When the Yogi is well practised

in Pranayama etc., all the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogis they call them miracles. All these Vibhutis or powers are gained through Yoga; but the chief aim of Yoga is absolution. The next step is called Pratyahara. The Indriyas, the organs of the senses, are acting outwards and coming in contact with external objects. Bringing them under the control of the will is what is called Pratyahara. Gathering towards oneself is the literal translation. We know how perceptions come. First of all there are the external instruments, then the internal organs, acting in the body through the brain centres, and there is the mind. When these come together, and attach themselves to some external thing, then we perceive that thing. At the same time it is a very difficult thing to concentrate the mind and attach it to one organ only; the mind is a slave. He who has succeeded in attaching or detaching his mind to or from the centres at will has succeeded in Pratyahara, which means "gathering towards," checking the outgoing powers of the mind, freeing it from the thraldom of the senses.

Fixing the mind on the lotus of the heart, or on the centre of the head, is what is called Dharana. Dharana depends on Pratyahara. When the Chitta or mind-stuff, is confined and limited to a certain place, this is called Dharana. When remaining in one place, making one place as the base, when the waves of the mind rise up, without being touched by other waves—when all other waves have stopped—and one wave only rises in the mind, that is called Dhyana, meditation. When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of, as it were, flowing in an unbroken current towards that point. This state is called Dhyana.

When no basis is necessary, when the whole of the

mind has become one wave, one-formedness, it is called Samadhi. Bereft of all helps from places and centres, only the meaning of the thing is present. When the power of Dhyana has been so much intensified as to be able to reject the external part of perception, and remain meditating only on the internal part, the meaning, that state is called Samadhi. If the mind can be fixed on one centre for twelve seconds it will be a Dharana, twelve such Dharanas will be a Dhyana, and twelve such Dhyanas will be a Samadhi.

The three—Dharana, Dhyana and Samadhi—together are called Sanyama. That is, if the mind can first concentrate upon an object, and then is able to continue in that concentration for a length of time, and then, by continued concentration, to dwell only on the internal part of the perception of which the object was the effect, everything comes under the control of such a mind. This meditative state is the highest state of existence. So long as there is desire no real happiness can come. The animal has its happiness in the senses, the man in his intellect, and the god (a learned and wise man) in spiritual contemplation.

NOTE. The ethereal vibration, the motion in the nerve and brain, and the mental re-action are called in Yoga, Shabda (sound), Artha (meaning), and Jnana (knowledge).

Yama, Niyama and Asana with Pranayama are the external parts of the three—Dharana, Dhyana and Samadhi. By means of the Ashtanga Yoga, the individual soul gains the eight supernatural powers or Vibhutis or the Ashta-Siddhis. If the Yogi refuses the external (eight, powers, he will come to salvation which is his chief aim. Then will all sorrows cease, all miseries vanish; the seeds of actions will be burned, and the soul will be free for ever. (Mundaka). See the Kathopanishad, Valli 6.

यदा सर्वे प्रभिद्यन्ते हृदस्येह ग्रन्थयः ॥

The scientific basis of Yoga.

The number of respiratory movements differs in different animals according to the natural duration of their lives :—For instance, a rabbit or hare breathes 38 to 39 times in a minute and has a natural life extending over a period of eight years.

A pigeon has 36 to 37 with a life of eight or nine years.

A monkey with 31 to 32 has 20 to 21 years.

A horse respires 18 to 19 and lives 48 to 50 years.

A man respires 12 to 13 and lives 100 years.

Elephant respires 11 to 12 and lives 100 years.

Snake respires 7 to 8 and lives 120 to 122 years.

Tortoise respires 4 to 5 and lives 150 to 155 years.

The whole subject has been fully discussed in all its hearings in Swarodaya Yoga. If these facts tally with modern researches (in physiology), they show likewise a fine basis as to the desirability of retaining breathing and regulating it in a certain fashion and prescribed form. The Yogis understood the science of the breathing in all its details. They knew the value of slow breathing, for from acquaintance with nature they had ascertained that of all animals those who respired less in a given time were generally those who lived longest and *vice versa*. Hence, there was a grave necessity to diminish the frequency of the respiratory act and thus to extend the duration of life. Naturally the Yogis adopted the scientific method of breathing called Pranayama and were eminently successful in achieving the best results. Being accurate observers of nature they found that if they could follow the mode of living of a tortoise, frog or snake, they would then be in a position to defy hunger and thirst, and preserve their body for an indefinite length of time. Now

these creatures pass the whole of winter under ground, burrowing themselves under earth, they feel neither hunger nor thirst, but on the contrary, shew no signs of consciousness or sentiency. But with the return of the rains, they appear to imbibe fresh life and we find them engaged in the daily routine of search after food, and otherwise enjoying a busy life. If any one of us could so change his habits and method of living as to follow these creatures he may with equal facility induce their winter-sleep which is nothing else but *Samadhi*. The Yogi had an insight as to the *rationale* of his practice. He was not a blind follower or servile imitator of nature. He understood the difference between the winter-sleep of the lower animals, his own sleep during or at night and the Samadhi. The sum-total of the knowledge which he had before he went into the sleep remains the same; it has not increased at all. No enlightenment has come. But if a man goes into Samadhi, if he goes into it a fool, he comes out a sage. The science of Yoga proposes to put before humanity a practical and scientifically worked-out method of reaching and perceiving Him who is beyond all darkness. Man wants truth, wants to experience truth for himself, to grasp it, to realise it, to feel it within his heart of hearts; then alone, declare the Vedas, will all doubts vanish, all darkness be scattered, and all crookedness be made straight.

Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. For thousands of years such phenomena have been investigated, studied, and generalised, the whole ground of religious faculties of men has been analysed, and the practical result is the science of Yoga. There are in nature gross manifestations and subtle manifestations. The subtle are the causes, the gross the effects. The gross can be easily perceived by the senses; not so the

subtle. The practice of Yoga will lead to the acquisition of the more subtle perceptions. All the orthodox systems of Aryan philosophy founded on the Upanishads dilating upon what was already contained in the Vedas have one goal in view, the liberation of the soul through perfection. The eight powers of the Yogi are only secondary. Their extreme renunciation and the acquisition of summum bonum is the chief aim of the Yogi. How to gain this aim is the method by Yoga. The word Yoga covers an immense ground, but both the Sankhya and the Vedantist schools point to Yoga in some form or other. The aphorisms of Patanjali are the highest authority on the subject. The other philosophers, have, as a rule, acceded to his method ofpractice a decided consent. Simple and specific directions are given for the beginner who wants to practise, butYoga can only be safely learned by direct contact with a teacher.

References to Yoga.

SANKHYA.

भावनोपचयाच्छुद्धस्य सर्वं प्रकृतिवत् ॥

From the achievement of (the worship termed) meditation there is to the pure (soul), all (power); like Nature. Book III, aphorism 29.

It has been settled that knowledge alone is the means of liberation. Now he (the sage Kapila) mentions the *means* of knowledge.

रागोपहातिर्ध्यानम् ॥ Aphorism 30.

Meditation is (the cause of) the removal of Desire (attachment).

वृत्तिनिरोधात्तत्सिद्धिः ॥ Aphorism 31.

It (meditation,) is perfected by the repelling of the modifications (of the mind, which ought to be abstracted

from all thoughts of anything). The sage mentions also the means of meditation.

धारणासनस्वकर्मणा तत्सिद्धिः ॥ Aphorism 32.

This (meditation,) is perfected by Restraint, Postures, and one's duties.

निरोधश्छर्दिविधारणाभ्याम् ॥ Aphorism 33.

Restraint (of the Prana or breath) is by means of expulsion and retention.

स्थिरसुखमासनम् ॥ Aphorism 34.

Steady and (promoting) ease is a (suitable) posture.

That is a posture which, being steady, is a cause of pleasure; such as the crossing of the arms (स्वस्तिक, etc.)

स्वकर्म स्वाश्रमविहितकर्मानुष्ठानम् ॥ Aphorism 35.

One's Duty is the performance of the actions prescribed for one's religious order.

वैराग्यादभ्यासाच्च ॥ Aphorism 36.

And (or also) through dispassion (non-attachment) and practice.

Simply through mere practice, in the shape of meditation, accompanied by dispassion, knowledge, with its instrument, concentration, takes place in the case of those who are most competent (to engage in the matter). Thus has liberation through knowledge been expounded.

तत्त्वाभ्यासान्नेति नेतीति त्यागाद्विवेकसिद्धिः ॥ Aphorism 75.

Discrimination is perfected through abandonment (of every thing), expressed by a 'No, No,' through study of the (twenty-five) principles, in other words, by practising the discrimination of the principles of nature from the Purusha, and by giving them up as "not it,' not it," discrimination is perfected.

न भोगाद्रागशान्तिः ॥ Aphorism 27, Book IV.

Not by enjoyment is desire appeased.

न स्थाननियमश्चित्तप्रसादात् ॥ Aphorism 31, Book VI.

There is no rule about localities; for it is from tranquility of mind. Therefore, such a place as a cave, etc., is not indispensable for it.

Vyasa Sutra. Chapter IV, Section 1.

आसीनः सम्भवात् ॥ Aphorism 7.

Worship is possible in a sitting posture.

ध्यानाच्च ॥ Aphorism 8.

Because of meditation.

अचलत्वं चापेक्ष्य ॥ Aphorism 9.

Compared to the immovable earth.

स्मरन्ति च ॥ Aphorism 10.

Also because the Smritis say so.

यत्रैकाग्रता तत्राविशेषात् ॥ Aphorism 11.

Shwetashwataropanishad.

CHAPTER II.

Placing the body in which the chest, the throat, and the head are held erect, in a straight posture, making the organs enter the mind, the sage crosses all the fearful currents by means of the raft of Brahman.

The man of well regulated endeavours controls the Prana, and when it has become quieted breathes out through the nostrils. The persevering sage holds his minds as a charioteer holds the restive horses. In lonely places, as mountain caves, etc., where the floor is even, free of pebbles or sand, where are no disturbing noises from men or water-falls, in places helpful to the mind and pleasing to the eyes, Yoga is to be practised (mind is to be joined).

When the perceptions of Yoga, arising from earth, water, light, fire, ether, have taken place, then Yoga has begun. Unto him does not come disease, nor old age, nor death, who has got a body made up of the fire of Yoga.

The first signs of entering Yoga are lightness, health, the skin becomes smooth, the complexion clear, the voice beautiful, and there is an agreeable odour in the body.

As gold or silver, first covered with earth, etc., and then burned or washed, shines full of light, so the embodied man alone seeing the true nature of Atman (of itself), attains the goal and becomes sorrowless.

See also the Katha, Maitrayani and the other Upanishads on the subject of worship.

By Pranayama impurities of the body are thrown out; by Dharana the impurities of the mind; by Pratyahara impurities of attachment, and by Samadhi is taken off every thing that hides the lordship of the soul. Yajnavalkya quoted by Shankara.

Yoga is Communion with God.

The highest attempt of a man's spiritual life, the Aryan philosophers hold, is to seek union with God. They were not satisfied with merely knowing the nature and attributes of the Supreme Almighty, but have always attempted to be at one with Him through spiritual culture. This communion of the man-soul with the God-Soul is called by the ancient sages Yoga. This Yoga, this union was regarded by the Rishis as the summum bonum of spiritual culture. To the modern scientists and rationalists it is considered as bundle of superstitions and prejudices, a thoroughly unscientific practice. It is a stumbling block to modern philosophers. Even in societies living under the full blaze of modern science, there are various extraordinary mental phenomena and problems which cannot be accounted for and solved by modern physical science. Surface scientists, unable to explain them, ignore their very existence. But it is truly remarked that where Western science ends, Eastern philosophy begins. The Rishi sought the union of his own-self with the Great-Self, the union of spirit with spirit.

He retired from the din and bustle of the world and engaged in contemplation. He withdrew his heart away from all sensible objects, from all temporal thoughts and cares. He did not care for riches, did not care for creature comforts, did not care for objective surroundings, but endeavoured to fix his attention immoveably on the Eternal spirit. This he tried by mental concentration. He controlled all his thoughts and desires by contemplating upon the nature and attributes of the Eternal Self. He found that desire was his great enemy and self was the rock-wall that stood in the way of his going to the exalted throne of the Almighty. Every impure wish, every selfish desire hinder concentration of mind. He therefore attempted, nay struggled life and death, to conquer the arch-enemy. He lost himself in contemplation. While meditating on the attributes of God he forgot his own self—and found himself entirely in the Supreme Soul. His soul communes with the Great Soul, his all is immerged in the Great All. His soul makes a pilgrimage, through the torrents and whirlpools of worldly desires and passions, to the Almighty's omniscient and omnipotent presence. He found eternal bliss there and anon lived there eternally. This is the communion of the human soul with the Divine Soul—this is the communion of spirit with spirit; and this communion is arrived at through contemplation, through knowledge of the Real Absolute, through mental contemplation, through a control of senses, mental faculties and intellectual faculties. This communion of spirit with spirit is called the Jnana Yoga and this is the highest form of subjective Yoga. The Yogi has been able to drive away all the impure thoughts and desires; by his true knowledge, he has known his own relation with God. No anxiety, no care disturbs the equanimity of his mind and God abides eternally in his mind and heart. He feels the all-abiding presence in his own self and he is associated permanently with the Eternal.

The implicit faith in and reverence, for the Deity, is called the Bhakti Yoga or communion with God through reverential faith. Love and faith are the principal factors of Bhakti Yoga.

The third, the Karma Yoga—Yajnas, rituals and ceremonials—we have already described in the preceding chapters. The third is called Karma Kanda in Vaidica parlance or Karma Yoga in popular phraseology. As regards Karma Yoga, preference is given to actions provided they are performed without any consideration for the fruits thereof. Knowledge is superior to (blind) application; meditation is better than knowledge; abandonment of the desire of the fruits of actions is better than knowledge. Gita, Chapter II, Shloka 12. In the Upanishads (See the Mundaka Upanishad, 2, 2, 3—4) and the Gita, we find a happy reconciliation of Jnana, Karma and Bhakti Yogas. Unless a man has implicit faith in and reverence for God he cannot perform all his actions for God. And when a man's desires are purified, when a man works for the sake of God without being anxious for the fruits thereof he gradually attains to true and pure knowledge. From Bhakti proceeds Karma, disinterested work, duty for its own sake, and from Karma, when all the desires are purified, when a man kills his great enemies, self and desire, true and real knowledge, of itself, arises in him. This true Yoga is a combination, a happy and inseparable blending together of both Bhakti and Karma which is the parent of true and pure knowledge. Arjuna pants after deliverance—he seeks emancipation from the fetters of Karma, he attempts to secure communion with God. Shri Krishna points out to him various ways laid down by the ancient sages and explains them fully. He urges on Arjuna to perform his duty. It is the unselfish devotion to one's own duty that can secure for a man final emancipation. He explains, to Arjuna, all the important metaphysical questions, the nature and attributes of soul,

the nature and attributes of God, the characteristics of three Yogas and three universal tendencies (Sattwa, Rajas and Tamas), and the various duties of various orders. Thus we have described, in detail, the means—Karma, Upasanaand Jnana—of absolution, from the Vedas, Upanishads, Darshanas and Geeta.

After describing in detail the means of absolution. now let us come to Moksha itself.

Nyaya and Vaisheshika on Moksha.

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्त सिद्धान्तावयवतर्कनिर्णयवादजल्प वितंडाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्वज्ञानान्नि श्रेयसाधिगमः ॥

न्यायदर्शनम् ॥ १ । १ । १ ॥

दुःखजन्मप्रवृत्तिदोषमिथ्या ज्ञानानामुत्तरोत्तरापायादपवर्गः ॥

न्या० द० १ । १ । २ ॥

These, two aphorisms tell us what *absolution is* and how *it can* be obtained. The final emancipation or highest beautitude is obtained by the knowledge of proof, or evidence, what is to be proved, doubt, motive, instance, demonstrated truth, regular argument or complete syllogism, reduction to absurdity, ascertainment or determination of truth, discourse or interlocution of persons communing on a topic in pursuit of truth, debate of disputants contending for victory, cavil or controversy, wherein the disputant seeks to confute his opponent without offering to support a position of his own, fallacy or semblance of a reason, fraud, a futibutile answer or self-confuting reply and failure in argument.

The first and the most important of twelve objects of evidence or matters to be proved enumerated by Gautama are soul and deliverance from pain. The next aphorism describes the process of gaining deliverance. The deliverance results from the successive destruction of false knowledge, fault, activity in worldly affairs, birth and pain.

तदत्यन्तविमोक्षोऽपवर्गः ॥ न्या० द० १, १, २२ ॥ complete deliverance from pain is beautitude. It is absolute prevention of everysort of ill. This liberation from ill is attained by soul acquainted with the truth (Tattwa) by means of holy science, divested of passion through knowledge of the evil incident to objects; meditating on itself and by the maturity of self-knowledge making its own essence present; relieved from impediments; not earning fresh merit or demerit, by deeds done with desire, descerning the previous burden of merit or demerit by devout contemplation; and acquitting it through compressed endurance of fruits; and thus (previous acts being annulled and present body departed and no future body accruing) there is no connection with the various sorts of ill since there is no cause for them. This is the prevention of pain of every sort: it is deliverance or beautitude.

अथातो धर्मं व्याख्यास्यामः ॥ यतोऽभ्युदयनिःश्रेयससिद्धिः सधर्मः ॥ तद्वचनादाम्नायस्य प्रामाण्यम् ॥ वैशेषिकदर्शनम् ॥ १, १, २, ३ ॥

Now then, we will explain (what) merit is. Merit is that from which (results) attainment of elevation and of the highest good. Authoritativeness belongs to revelation because it is declaration of that (God).

धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम् ॥ वै० द० १, १, ४ ॥

The highest good (results) from knowledge of the truth which springs from particular merit (and is obtained) by means of the similarity and dissimilarity of the categories—substance, attribute, action, generality, particularity and inhesion.

आत्मगुणकर्मसु मोक्षो व्याख्यातः ॥ वै० द० ६, २, १६ ॥

Emancipation is declared as dependent on the actions of the soul.

This it is which is the separation of body and soul. When there exist the actions of the soul, emancipation ensues. The actions of the soul are as follows :—hearing, meditation, the practice of devotion, abstraction, a sitting posture, restraining the vital airs, of acquisition of quietism and self-subjugation, the presentation of one's own and others' souls, knowledge of merit and demerit previously acquired, whereof there must be fruition in other bodies and places, the formation of various bodies suitable to the fruition thereof, the destruction of merit and demerit by fruition and emancipation characterised as removal of pain consequent on the cessation of birth, resulting from the cessation of activity in consequence of the non-production of further merit and demerit, by overcoming the mist of defects characterised as desire and aversion. Of these the primary act of soul is knowledge of the real nature of the six categories.

Thus we have mentioned, in brief, what Moksha or deliverance is and its means according to Nyaya or dialectic philosophy of Gautama and Vaisheshika or atomical philosophy of Kanada, being supplemental to and reconciliable with each other. Their doctrine is decidedly theistical. According to them God is personal. He is a substance whose attributes are existence, knowledge and bliss. He is infinite power and the ruler and moral governor of the Universe. The real knowledge of God (creator) and His creation results in freedom from repeated births and deaths resulting in all sorts of pain. This knowledge (Jnana) produced by good actions (Karma) and devotion or Upasana (meditation), is the principal cause of final emancipation or highest beautitude (Moksha or Nihshreyasa).

Sankhya and Yoga on Moksha.

अथ त्रिविधदुः खात्यन्त निवृत्तिरत्यन्त पुरुषार्थः ॥
उत्कर्षादपि मोक्षस्य सर्वोत्कर्षश्रुतेः ॥

Sankhya Darshana, Chapter I, Aphorisms 1 and 5.

Well the complete cessation of pain (which is) of three kinds is the complete end of man.

Also because of the prominence of liberation (as proved) by the text of scripture (declaratory) of its pre-eminence above all else.

The main position of Kapila's philosophy is that the absolute prevention of all three sorts of pain is the highest aim of soul. The professed design of all the schools is to teach the means by which eternal beautitude may be attained after death, if not before it.

The three sorts of pain are evils proceeding from self, from external beings and from divine causes. The first is either bodily as diseases of various sorts, or mental as cupidity, anger and other passions. The two remaining sorts arise from external sources—the one excited by some mundane being, the other by the agency of a being of a superior order or produced by a fortuitous cause. Complete and perpetual exemption from every sort of evil is beautitude. True and perfect knowledge, discrimination between soul and Prakriti is the only panacea for all these evils. The true and perfect knowledge consists in rightly discriminating the principles, perceptible and imperceptible of the material world from the sensitive and cognitive principle which is the immaterial soul. Scriptural evidence is in favour of this view. आत्मलाभात्परं न विद्यते. There is nothing beyond the gaining of the soul (with the utter exclusion of pain.)

विपर्ययादूबन्धः ॥ नियतकारणात्तदुच्छित्तिर्ध्वान्तवत् सांख्यदर्शन

Chapter I, Aphorisms 55-56.

Bondage arises from the error (of not discriminating between nature and soul). The removal of it is to be effected by the necessary means, just like darkness.

Sankhya Darshana, Chapter I, Aphorism 61.

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान्महतोऽहंकारोऽहंकारात्पञ्च तन्मात्राण्युभयमिन्द्रियं तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पंचविंशतिर्गणः ॥ Sankhya Darshana Chapter I, Ahorism 61.

Nature (*prakriti*) is the state of equipoise of Goodness (*sattwa*), Passion (*rajas*), and Darkness (*tamas*): from Nature (proceeds) Mind (*mahat*); from Mind, Self-consciousness (*ahankara*); from Self-consciousness, the five subtle Elements (*tan-matra*), and both sets (external and internal), of Organs (*indriya*); and, from the Subtle Elements, the Gross Elements (*sthulabhuta*). (Then there is) soul (purusha). Such is the class of twenty-five. 'The state of equipoise' of the (three) things called 'Goodness,' etc., is their being neither less nor more (one than another); that is to say, the state of *not* being (developed into) an *effect* (in which one or other of them predominates). And thus 'Nature' is the triad of 'Qualities' (*guna*), distinct from the products (to which this triad gives rise): such is the complete meaning.

Here it may be noticed that these things, *viz.*, 'Goodness,' etc., (though spoken of as the three *Qualities*), are not 'Qualities' (*guna*) in the Vaisheshika sense of the word. In this (Sankhya) system, the word 'Quality' (*guna*) is employed (as the name of the three things in question), because they are subservient to soul (and, therefore, hold a secondary rank in the scale of being), and because they form the cords (which the word *guna* also signifies), *viz.*, 'Mind,' etc., which consist of the three (so-called) 'Qualities,' and which *bind*, as a (cow, or other brute-beast,) the soul. The 'great one,' (*mahat*), *viz.*, the principle of 'understanding' (*buddhi*), is the product.

तत्प्राप्तिर्विवेकस्यानावृत्तिश्रुतिः ॥ Chapter I, 83.

There is scripture for it, that he who has attained to discrimination in regard to these (*i. e.*, Nature and soul)

has no repetition of births. The scriptural text is "He does not return again." न स पुनरावर्त्तत इति श्रुतिः ॥

It has been settled that knowledge alone is the means of liberation. Now the sage mentions the means of knowledge.

रागोपहतिर्ध्यानम् ॥ वृत्तिनिरोधात्तत्सिद्धिः ॥ Chapter III, Aphorism 30 and 31.

Meditation is (the cause of) the removal of desire (the great enemy of liberation). It (meditation) is perfected by repelling of the modifications (of the mind, which ought to be abstracted from all thoughts of anything) and so forth. See the seq. for Ashtangayoga. See Chapter VI, Aphorisms 24, 25—31. The author sums up the import of the declaration of Institute.

यद्वा तद्वा तदुच्छित्तिः पुरुषार्थस्तदुच्छित्ति पुरुषार्थः ॥ Chapter VI, 70.

Be that the one way, or the other, the cutting short thereof, (*viz.*, of the relation between nature and soul), is soul's aim; the cutting short thereof is soul's aim.

This is an epitome of salvation and its means according to the Sankhya Darshana.

Next we come to the great sage Patanjali. The collection of Yoga aphorisms is divided into four chapters: the first on contemplation; the second on the means of its attainment; the third on the exercise of transcendental powers; and the fourth on abstraction or spiritual insulation. According to Patanjali Purusha is God.

क्लेशकर्मविपाकाऽऽशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ Chapter I, aphorism 24.

Ishwara (the Supreme Ruler) is a special Purusha, untouched by misery, the results of actions or desires. In Him is the utmost omniscience. He is the instructor of the earliest beings that have a beginning, Himself

infinite and unlimited by them. According to Patanjali the promptest mode of attaining final emancipation and redemption from all ills is the contemplation of God with devotion to him. The end of this system of philosophy is the liberation from ills and this liberation—the summum bonum of a man's life—is produced by means of the complete absorption of the human soul with the Divine Soul. It is produced by knowledge. Knowledge again comes from meditation. This meditation is again effected by mental concentration for which eight means have been enunciated by the sage:—(1) Yama (forbearance), (2) Niyama (religious observances), (3) Asana (posture), (4) Pranayama (suppression of vital airs), (5) Pratyahara (restraint of senses), (6) Dharana (steadying of mind), (7) Dhyana (contemplation) and (8) Samadhi (profound meditation). This is called Ashtanga Yoga. The ultimate process is to control the mind. In order to have a real concentration of the mind it is always safe to have a mastery over mental and physical functions. As by a systematic physical exercise a man's physique grows better day by day so by a sort of mental drill a man's mental functions gradually develop. There are many latent faculties in a man's mind which, if properly cultured, might be turned into a good account. It is for this only that many supernatural powers are attributed to Yogins. But the ultimate aim of Yoga is the final emancipation or deliverance from worldly trammels—repeated births and deaths. The following aphorisms on absolution may be perused with advantage:—

अविद्यास्मितारागद्वेषाभिनिवेशाः पंच क्लेशाः ॥
अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥
अनित्याशुचिदुः खानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥
दृक्दर्शनशक्त्योरेकात्मतेवास्मिता ॥
सुखानुशयी रागः ॥

दुःखानुशयी द्वेषः ॥ स्वरस्वाही विदुषोपि तथारूढोऽभिनिवेशः ॥

Yoga Darshana, Chapter 2, Aphorisms 3—9.

The pain-bearing obstructions are—ignorance, egoism, attachment, aversion, and clinging to life.

These are the five pains, the fivefold tie that binds us down. Of course ignorance is the mother of all the rest. She is the only cause of all our misery.

Ignorance is the productive field of all these that follow, whether they are dormant, attenuated, overpowered, or expanded.

Ignorance is taking that which is non-eternal, impure, painful, and non-self, for the eternal, pure, happy, Atman (self).

We have first to learn what ignorance is. All of us think that "I am the body," and not the self, the pure, the effulgent, the ever blissful, and that is ignorance. We think of man as body. This is the great delusion.

Egoism is the indentification of the seer with the instrument of seeing-Attachment is that which dwells on pleasure.

Aversion is that which dwells on pain. Flowing through its own nature, and established even in the learned, is the clinging to life.

This clinging to life we see manifested in every animal, and upon it is built the theory of a future life, because men like their lives so much that they desire a future life also. This clinging to life has been one of the arguments to prove past experience and existence. As soon as chickens are hatched they begin to pick up food. If we say it is instinct, it means nothing—it is simply giving a word, but is no explanation. It is perfectly logical to think that all we call instinct in this world

simply involved reason. As reason cannot come without experience, all instinct is, therefore, the result of past experience.

तदभावात्संयोगाभावो हानन्तदृशेः कैवल्यम् ॥ पा० २, सू० २५ ॥
तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ पा० ३, सू० ५८ ॥
सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ पा० ३, सू० ५५ ॥
तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ पा० ४, सू० २६ ॥
पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ पा० ४, सू० ३४ ॥

There being absence of those (ignorance, etc.,) the seer becomes independent, (the individual soul becomes freed from all sorts of pain and misery, when he gains the light of knowlege, etc.)

The goal is final emancipation. It is attained by work, or worship, or psychic control, or philosophy, by one, or more, or all of these means. The Yogi tries to reach this goal through psychic control.

By giving up even these (powers) (results) the destruction of the very seed of evil; he attains Kaivalya. When the Yogi rejects all the wonderful powers and (ignorance) the seed of all evils is destroyed, he attains Moksha.

By the similarity of purity between the Intellect and the individual soul comes Kaivalya.

Then bent on discrimination the mind attains the state of Kaivalya. As long as the individual soul is bound by the ties of ignorance he cannot gain emancipation. When he is freed from all sorts of faults or evils, he reaches the final goal (gains absolution.)

The resolution in the inverse order of the qualities, bereft of any motive of action for the Purusha, is Kaivalya, or it is the establishment of the power of knowledge in its

own nature. Moksha is the final aim of both the systems —Sankhya and Yoga.

Now let us see what the Vedanta has to say on liberation and its means.

अथातो ब्रह्मजिज्ञासा ॥ जन्माद्यस्य यतः ॥ शास्त्रयोनित्वात् ॥ ब्रह्मसूत्र

Chapter I, Section 1, Aphorisms 1—3.

Next therefore the enquiry is concerning God. (He is that) whence are the birth (and continuance and dissolution) of this world. (He is) the source of (revelation) holy ordinance. This text holds that God is the Omnipotent Maker of the world and the Omniscient author of the revelation. Then the sage describes the means to obtain Moksha. They are the ordinances described in the Vedas, as the Vaidica rites, Agnihotra, etc., and the Ashtanga Yoga (Upasana). Lastly is the knowledge perfected by Karma and Upasana.

सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् ॥

यमदमाद्युपेतः स्यात्तथापि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेयत्वात् ॥ वे० द० ३, ४, २६—२७ ॥

आवृत्तिरसकृदुपदेशात् ॥ ४, १, १ ॥

These aphorisms describe the means of salvation.

Three degrees or rather three kinds of liberation or deliverance are distinguished. One is corporeal and another perfect taking effect upon demise when the soul gains the highest bliss freed from all sorts of pain and worldly trammels. The third is effectual in life-time and enables the possessor of it to perform supernatural actions. The several kinds of deliverance are achieved by means of certain sacrifices or by religious sacrifices in various prescribed modes together with pious meditation on the being and attributes of God, but the highest degree of it is attainable only by the perfect knowledge of the Divine

Nature and the human soul, resultiug from Karma and Upasana.

NOTE.—In the Upanishads and the Vedanta aphorisms there is only one kind of absolutioa. The different kinds of Moksha—Salokya, Sameepya, Sayujya and Kaivalya are not described in them.

In the fourth section of the fourth chapter of the Vedanta Darshana are given the opinions of the various sages on Libeation.

सम्पद्याविर्भावः स्वेनशब्दात् ॥ ४, ४, १ ॥
मुक्तः प्रतिज्ञानात् । ४, ४, २ ॥
चिति तन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ॥ ४, ४, ६ ॥
एवमप्युन्यासात्पूर्वभावादविरोधं बादरायणः ॥ ४, ४, ७ ॥
अभावं बादरिराह ह्येवम् ॥ ४, ४, १० ॥
भावं जैमिनिर्विकल्पामननात् ॥ ४, ४, ११ ॥
द्वादशाहवदुभयविधं बादरायणोऽतः ॥ ४, ४, १२ ॥
अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ ४, ४, २२ ॥

Some asert that liberation is eternal. Others say it is finite, because the human soul is of limited powers; threfore the Karma, Upasana and Jnana also must be limited. Hence the result of them also must be for a limited time. But all concur in the opinion that happiness is the aim of all. Something more in the Upanishads. Q. V.

ते ब्रह्मलोके परान्तकाले परामृतात्परिमुच्यन्ते सर्वे ॥
मुण्डकोपनिषदि ॥

The individual soul returns after enjoing happiness for a Mahakalpa.

Tho Upanishads, etc., on Moksha.

एवं वर्त्तयन् यावदायुषं ब्रह्मलोक मभिसंपद्यते न च पुनरावर्त्तते न पुनरावर्त्तते ॥ छा० ८ । १५ । १ ॥

Having lived thus as long as life lasts he attains the Brahmaloka. Thence he never returns.

दैवेन चक्षुषा.....यशसां यशः ॥

छा० उ० प्रपा० ८ ॥

अपहतपाप्माऽभयं रूपम् ॥ बृ० उ०

तेषु ब्रह्मलोकेषु परापरावतो वसन्ति तेषां न पुनरावृत्तिः ॥

स होवाच । एतद्वै तदक्षरं.....

न तदश्नोति कश्चन ॥ श० का० १४, अ० ६, कं० ८ ॥

अणुः पन्था वितरः.....

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥ श० कां० १४, अ ७ ॥

He becomes freed from sins and out of all dangers.

The virtuous souls go to the Brahmaloka. There they enjoy everlasting happiness They do not return, etc., etc.

ब्रह्मविदाप्नोति परम् ॥ तैत्तिरीयोपनिषदि २ वल्ली १ ॥

He who knows Brahma attains the highest heaven (happiness.)

ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ श्वेताश्वतरे ॥

Knowing God, he is freed from all snares or bonds.

ज्ञात्वा देवं सर्वपाशापहानिः ॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते यस्य कर्माणि तस्मिन्दृष्टे परावरे ॥ मुण्डके ॥

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् तदा विद्वान् पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति ॥ ३ मुण्डके १, ३ ॥

स यो ह वै तत्परमं ब्रह्मवेदब्रह्मैव भवति । नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥

मुण्डके ॥

एतस्मान्न पुनरावर्तन्ते ॥ प्रश्नोपनिषदि ॥

धीरा प्रेत्यस्माल्लोकादमृतो भवन्ति ॥ तलवकारे ॥

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रंथयः अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ कठोपनिषदि ॥

यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ गीता ॥

All these extracts purport to this that undecaying happiness is enjoyed by him who knows Brahma, *i. e.*, gets absolution.

The most important point in absolution is whether the human soul returns from Moksha or not. It is a mere matter of opinion and interpretations of the Upanishads.

See the Vedanta Sutras.

भोगमात्रसाम्यलिंगाच्च ॥ वे० द० ४, ४, २१ ॥

The individual soul is similar to the Supreme Soul in *enjoyment* (of happiness.) Cf. सोऽश्नुते सर्वान् कामान् etc.

Then follows the aphorism:—

अनावृत्तिशब्दादनावृत्तिशब्दात् ॥ वे० द० ४ । ४ । २२ ॥

Where the word आवृत्ति (avritti) plainly means the repeated meditation on Deity. Cf. the बृ० उ० आत्मा वारे द्रष्टव्यः श्रोतव्यो निदिध्यासितव्यः ॥

See also सोऽश्नुते सर्वान्कामान् सह ब्रह्मणा विपश्चिता." Hence the word anavritti (अनावृत्ति) denotes that there is no further need of contemplation when the individual soul obtains deliverance. It cannot mean that it never returns from Moksha or absolution. The following aphorism confirms the position.

जगद् व्यापारवर्जं प्रकरणादसन्निहितत्वाच्च ॥ वे० द० ४, ७६ ॥

The liberated soul has no power of making worlds or power of creation. See the Taittiriyopanishad, 3, 1.

"यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्त्यभिसंविशन्ति तद् विजिज्ञासस्व तद् ब्रह्म"

Excepting enjoyment of happiness in absolution, there is a constant difference and distinction between God and the individual souls in the other qualifications or qualities, as, all-pervasion, omnipotence, etc. God is ever-liberated, the individual soul is freed from worldly trammels and miseries for a time in proportion to his devotion, contemplation and knowledge, which all must be limited as all the powers of the individual soul are limited and finite. The unconscious absolution of the Neo-Vedantin is nowhere described in the Vedas, Upanishads and the

Brahma Sutras. For a full discussion on the point see the fourth section of the fourth Chapter of the Vedanta Darshana with its commentaries.

The following verses from the Rig Veda and the Yajur Veda are authorities on absolution or summum bonum.

ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमानश ।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रतिगृभ्णीत मानव सुमेधसः ॥

ऋ० वे० अ० ८, अ० २, व० १, मं० १ ॥

The liberated souls dedicating themselves to God with the sacrifice (of devotion and knowledge) enjoy eternel bliss, the friendship of Refulgent God. All happiness (is ordained) for them. Their vital parts increase their intelligence. This liberated soul associates with the former liberated souls and enjoys everlasting happiness with them.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥

य० वे० ३२, १० ॥

He is our kin (destroyer of our miseries), our Father and Begetter (of all happiness and fulfiller of all desires). He knows all beings and all ordinances, in whom the learned and wise get liberation and enjoy eternal bliss (*lit.* rise upwards to the third high station.)

See the Atharva Veda, II, 1, 3 and the Rig Veda, X, X, 82, 3.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

य० वे० ३१, १८ ॥

This verse also refers to absolution.

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो महा अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥
अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो महा अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥

ऋ० वे० मं० १, सू० २४, मं० १-२ ॥

These Mantras show that the human soul after enjoying happiness or a bliss for limited time returns to this world. They settle the point that absolution is not everlasting and the sentences and aphorisms of the Upanishads and the Darshanas must be interpreted in accordance with the Mantra Sanhita.

In conclusion, laying aside all conflicts of opinions and the differences of interpretation, the principal aim of Nigama and Agama is happiness resulting from knowledge, worship and rituals (Jnana, Upasana and Karma.)

The condition of him who has obtained liberation while yet alive.

In accordance with the word of the Vedas and the Brahmanas (including the Upanishads, see the Shatapatha Brahmana or the Vrihadaranyaka Upanishad), the Brahmans (knowers of Brahma) desire to comprehend Him by sacrifice (or ceremonial work in general, although not a direct means of producing the knowledge of Brahma, is necessary to purify the mind ; when the mind is so purified, knowledge is possible, no obstacle opposing it) ; gift, ascetic work and subduing of desires. One who knows him thus, becomes a Muni (Mananat मननात् Muni, a Yogi, who, while yet alive, has obtained liberation.)

The same (which has been said in the Brahmana or the Upanishad,) is also declared in a Mantra, and is said in the following Rik :—

"The eternal greatness of the Brahmana is neither increased by work (good), nor diminished (by evil work). Let him even know the nature of that (greatness); knowing that (greatness), he is not stained by evil work.

Therefore one who thus knows, who has subdued his senses, who is calm (who has overcome the desires of the internal organ), beholds the soul (his individual soul) in the Soul (Universal Soul) alone, beholds the whole or perfect soul; sin does not subdue him; he subdues sin; sin does not consume him; he consumes sin (by the fire of the knowledge of the soul.) He is free from sin, free from doubt, he is pure, he is the (true) Brahmana; this is the (true) world of Brahma, O king of kings, thus spoke Yajnavalkya", etc. This great, unborn, undecaying, undying, immortal, fearless soul is Brahma; Brahma is verily fearless; he who thus knows becomes verily (like) the fearless Brahma.

Conclusion.

Thus we have described the Karma Kanda and the Upasana Kanda and the Jnana Kanda of the Vedas, the Brahmanas, the Upanishads and the Shastras. The Karma Kanda prescribes a multiplicity of sacrifices (Agnihotra, etc.,) penances, and domestic rites having for their object the obtaining of certain results here and hereafter,—results which will have an end sooner or later. The Upasana Kanda and Jnana Kanda inculcate spiritual exercises (from Yama-Niyama to Samadhi) for the purification of the heart and communicating a true knowledge of the Divine nature—a knowledge, which leads to final liberation and the highest beautitude (Summum bonum). The highest knowledge, the knowledge of God properly so-called, should not be communicated to anybody and every body. The only person fit to receive such knowledge, the only person to whom the communica-

tion of such knowledge is really possible, and is likely to lead to the highest results, is one who has passed or is passing through the following four disciplines (साधन चतुष्टय):—(1) The discrimination of the unreal from the real, *i.e.*, the power or habit of distinguishing God, the only permanent object, from things transient or changing (विवेक); (2) The abandonment of the desire for pleasures, worldly and other-worldly (वैराग्य); (3) The attainment of self-control and five other spiritual possessions (षट्कसंपत्ति); and (4) The desire for salvation or liberation (मुमुक्षा). The six spiritual possessions comprehended under the third discipline are Shama (शम), the control of the outward senses; Dama (दम), the control of the inner sense; Titiksha तितिक्षा), patience under ering; Uparati (उपरति), quietness of mind; Shraddha (श्रद्धा), faith in Revelation and spiritual preceptors; and Samádhána (समाधान), concentration of the mind on things spiritual. The fervent worship of God according to prescribed methods like the Shandilyavidya of the Chhandogya Upanishad, comes under the last mentioned discipline, Samadhana. There have been great advocates of Bhakti (भक्ति), the reverential love of God. They never missed an apportunity of emphasising its great importance. There is no hard and fast line of demarcation between the three departments of the Vedas, etc. They overlap each other. They are warp and woof to a piece of cloth. One cannot exist without the other and another. What time and tune are to a good song, Karma and Upasana are to knowledge. It would be a mistake to suppose that the study of theology, the attempt to attain an intellectual knowledge of God,—should be postponed till complete success has been achieved in purely ethical and devotional discipline. But the study of theology should not be made a merely intellectual exercise, divorced from ethical and devotion culture; and the highest knowledge-insight into the true

nature of Godhead—which is really the result of long and deep spiritual experience, should not be and in fact cannot be, communicated to impure, restless, irreverent and worldly minds. The causes of bondage and deliverance are Avidya and Vidya (Nescience and Science,) and it is the very object of the Vedas, Upanishads and Vedanta philosophy to expel and annihilate this Avidya (अविद्या) and replace it by Vidya (विद्या). Ignorance or Avidya is thus defined by the sage Patanjali :—"Ignorance is taking that which is non-eternal, impure, painful, and non-self, for the eternal, pure, happy, Atman (self). The seeker after truth has first to learn what ignorance is. If an individual thinks that "he is the body," and not the self, the pure, the effulgent and blissful, that is his ignorance. He thinks of man, and sees man as body. This is the great delusion. The objects with which the self, as it is in man, identifies itself before it becomes conscious of its immateriality, etc., are five-fold. In its most ignorant state, the self of man identifies itself with the corporeal frame, which, in Vedantica language, is called the Annamayakosha (अन्नमयकोष), the sheath consisting of food (from the epidermis to the bone). This and the other objects with which the self identifies itself, are called sheaths, because they hide the real nature of the self. The second sheath is called the Pranamayakosha (प्राणमय कोष) consisting of five vitals. The self identifies itself, at a certain stage of its progress, with the vital power typified by the act of breathing. Then comes the Manomayakosha (मनोमयकोष), the sensorial sheath, consisting of mind, self-consciousness or individualization and the five organs of action, the larynx or organ of the voice, the hand, the foot, the organ of generation and that of foeculent excretion, in which the self identifies itself with a series of fleeting sensations that constitute the changing

aspect of our mental life, or rather the sensorial system that manifests itself in these phenomena. Next to it is the Vijnanamayakosha (विज्ञानमयकोष,) the conceptual frame, consisting of intellect, thought or thinking, and the five organs of perception or consciousness, the skin, tongue, eye, ear and nose. Intellect enables us to attain fixed and definite knowledge of things. Then, there is, lastly, the Anandamayakosha (आनंदमयकोष), the system of pleasant feelings aroused by beloved objects from the lowest to the highest. This identification with a limited object is due to ignorance and ceases on the attainment of true self-knowledge. The attainment of this knowledge, being free and in perpetual consciousness of company of God, is salvation or liberation (Moksha),—the highest aim of human life. Pure knowledge is gained by meritorious deeds, prayer, devotion and concentration, and that knowledge leads finally to the highest beautitude. "ज्ञानादेव मुक्तिः भवति." The department of actions and the department of knowledge, both lead to the highest goal (Moksha). Though knowledge alone can in the end lead to Moksha, virtue is certainly presupposed. Good works, even merely ceremonial works, if performed from pure motives and without any hope of rewards, form an excellent preparation for reaching that highest knowledge leading to salvation or deliverance. The householder need not retire from the world and enter into thickets. He need not leave his wife, children and other dear ones on earth. There is laid down for him a means by which he may live and work in the world and commune with God at the same time. This path is pointed out to Arjuna by Krishna in Geeta.

The enlightened man may become free or obtain Mukti even in this life (Jiwanmukti जीवन्मुक्ति.) In the case of persons who have fulfilled their religious or sacrificial duties and have lived a good life,

but have not reached the highest knowledge, the subtle body (सूक्ष्मशरीर) in which the Atman is clothed migrates, carried along by the Udána through the Mùrdhanya Nádi, the capital vein, following either the path of the fathers (Pitriyána पितृयाण) or the path of the gods (Devayána देवयान)—the paths of the learned and the wise. Tois accounts for Sthula (coarse or visible outward) body and Sukshma (invisible) body.

The followers of the Vaidica religion and philosophy accepted this account of the Sukshmasharira, the circumstances attending the departure of soul, in fact, a complete Eschatology, on the authority of the Vedas, Upanishads and Brahma Sutras. They had a belief in it not only on the verbal authority of Vedas, etc., but at the same time, they possessed a means and method for self-experience and demonstration of it. They had means to realise their belief in self (Asmatpratyaya or Atmapratyaya) and belief in God. In addition to the verbal authority and inference they found the means of demonstrating those beliefs and truths in their sacred books. With them theory and practice went hand in hand. Precept and example formed the backbone of their religion. True philosophy, religion and science had, with them, one source—the Omnipotent and Omniscient God, the Maker of the Universe and Revealer of truth and knowledge (Veda), and it is the chief aim of the Aryan man how to study and apply it. He is not satisfied with mere intellectual study, he is not a mere theoretical learner, but a practical man. He studies not only the Vedas, but performs daily the Agnihotra, etc., and goes morning and evening every day, through the prescribed meditation of God. He learns and attempts to practise Yama.....Samadhi and gains true knowledge; whereby he gains the highest beutitude—the final aim of *man*. And here ends a brief account of the Vedas and their Angas and Upangas (Volume I)

—the common heritage of mankind, Universal and comparative religion, repository of cosmopolitan truths, with the following prayers to the Just and Merciful God.

यस्मिन्नृचः सामयजूꣳषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तꣳसर्वमोतं प्रजानां तन्मेमनः शिवसंकल्पमस्तु ॥

यजुर्वेदे अ० ३४, मं० ५ ॥

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।
स्व१ र्यस्य च केवलं तस्मैज्येष्ठाय ब्रह्मणे नमः ॥
यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं१ तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
यस्य वातः प्राणापानौ चक्षुरङ्गिरसोभवन् ।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

अ० वे० १०, ४, ८, १ ॥ अ० वे० १०, ४, ७, ३२-३४ ॥

द्यौः शान्तिरन्तरिक्षꣳशान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ य० वे० ३६, १७ ॥

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मोऽमृतं गमय ॥
शतपथब्राह्मणे बृहदारण्यकोपनिषदि वा ॥

ERRATA.

Page.	Line.	Incorrect.	Correct.
13	22	त्वनपेक्षायं	त्वनपेक्षयं
30	16	comdemnation	condemnation
38	32	Texts	Text
45	28	सूयो	सूर्यो
47	5	nana	mana
47	20	1-5	1, 5
49	19	नान्यः	नान्यः
50	2	वंदन्त्यग्नी	वंदन्त्यग्नि
64	8	र्यजुर्वेदः	यजुर्वेदः
66	10	actionss	actions
67	3	हिरण्य	हिरण्यं
68	2	स्वाद्व...	स्वाद्व...
68	4	अ० ४।	अ० ४०।
71	34	fourth)	fourth (
78	21	no feet	one foot
78	31	...सात्त...	...सीत्त...
93	1	Shaunakiy	Shaunakiya
96	9	preserting	presenting
97	34	idolatious	idolatrous
107	21	Brahmana's	Brahmanas'
109	25	अध्येमि	ऽध्येमि
110	17	निरमित	निरमिमत
111	23	देवारभाषृये	देवीरभिषृये
115	22	नाभी	नाभौ
115	30	अनेनावदुषां	अनेनविदुषां
122	2	तद्व...	तद्व...
124	27	वाक्प्रकृतिर्वेदे	वाक्कृतिर्वेदे
125	12	पूंवे...	पूर्वेषामपि
127	27	त्तमां	उत्तमां
132	16	Patajali	Patanjali
133	19	was	were
134	31	वदो	वेदा
134	32	वेदशब्दाः	वेदशब्दाः

ERRATTA.—*contd.*

Page.	Line.	Incorrect.	Correct.
136	15	Kaila	Kapila
136	20	एतावनस्य	एतावानस्य
138	11-12	सिद्धंतु...	नित्यशब्दत्वात् नित्या शब्दा:
138	34	सर्वस्यस्य	सर्वस्यास्य
142	17	शद्द	शब्द.....
144	8	retating	relating
153	15	लोकान्	लोकान
153	22	य	य:
157	22	6-12.	6, 12.
158	18	cane	cave.
163	21	इद	इह नानेव
167	10	antidate	antidote
169	20	सर्वे	सर्व
169	34	विद्य:	विद्यु:
176	30	प्रल्ल	प्रयत्न
181	20	सहतं	सहितं
181	31	स्व	स्व:
184	16	ono	one
184	31	सोऽहमास्मि	सोऽहमास्मि
190	7	beings	begins
194	35	quelong	belong
200	33	ingenuously	ingeniously
200	35	gobbies	goblins.
204	21	चरन्तं	चरन्तं
207	27	दिधि...	दिधि...
210	24	...मेति	...मेति
212	11	ततो	ततो
213	27	पार्श्वे	पार्श्वे
222	9	...न्नन्यो	न्नयो
226	21	Neo-Platonisst	Neo-Platonists
226	29	देवी	दैवी
227	4	...रन्यो	...रन्नयो
234	9	तथ्यतोऽर्थान्	...तथ्यतोऽर्थान्
		३ २ ३क २र	३क २र ३ २
234	27	अभ्येति पश्चात्	अभ्येति पश्चात्
234	28	वर्णौ	वर्णौ

Page.	Line.	Incorrect.	Correct.
235	2	दूतः	दूतः
235	24	Anga	Angas
236	6	रेभनः	रेभन्
239	25	...गॅभ	गर्भ
240	1	योऽ	येऽ
240	6	तनूः	तनूः
240	7	शतम	शतम
240	23	समीक्षमहे	समीक्षामहे
242	3	वर्धयन्ती	वर्धयन्तीं
243	23	देवाः	देवः
243	32	दवा	देव
244	32	demns	demons
252	12	सहना	सहना
253	5	stud	study
257	30	p pulation	population
258	24	सूर्यो	सूर्यो
263	7	व्रत्योदकं	व्रात्योदकं
266	2	Rudras	Rudras,
267	30	उदीरतामवर	उदीरतामवर
268	23	भद्रे	भद्रे
274	34	acrifice	sacrifice
275	2	Oh ! elders	O elders !
276	35	पृथिव्यानामसु	पृथिव्योर्नामसु
287	7	त्स्मात	तस्मात्
291	30	सती	सृती
291	30	म्पित	म्पितृ...
297	19	घतस्य	घृतस्य
313	3	कृ० प०	कृ० य०
319	13	legnd	legends
323	8	Veda	Veda ?
324	34	dain	plain
326	9	Marits	Maruts
326	12	Tapses	Tapas is
327	9	Hillebranst	Hillebrandt
335	14	has	was
3 6	20	weres	were
343	33	turmails	turmoils
351	2	वरुणं	वरुणं च
384	21	disfiguered	disfigured

ERRATA—*contd.*

Page.	Line.	Incorrect.	Correct.
386	16	...ल्यायु...	...ल्पायु...
389	17	चोदित्वात्	चोदितत्वात्
403—408	Heading	Animal and Human Sacrifices.	The Upasana Kanda.
406	31	विश्व	विश्व
406	32	मृ॒त्यु॒ः	मृ॒त्यु॒ः
407	8	मयिधेहि	मयिधेहि
411	9	blessing	blessings
413	28	स्वः	स्वः
419	23	म	म
432	1	...न्द्रयं	...न्द्रियं
434	1	the	(the
438	6	casused	caused
447	25	being	being of
448	3	antology	ontology
448	8	...थ...	...र्थ...
451	22	पर्षणा	पेषणा
453	4	वीर्य...	वीर्य
456	28	बाज	बाजम्
457	10	त्वा	त्वोपास्महे
457	19	शच्या	शच्याः
457	29	हा...	हो...
459	1	सत्य ब्रह्म	सत्यं ब्रह्म
471	22	य	त्रय
471	28	a	sa
478	31	eight,	eight)
479	17	hearings	bearings
483	23	minds	mind
487	11	नि...	निः ...
487	26	futibutile	futile
491	4	Ahorism	Aphorism
492	15	...सि	...सिः
494	32		is
498	10	vituous	virtuous
498	28	हृदय	हृदय
499	12	श्रोतव्यो	श्रोतव्यो
501	3	पृंथयम...	पृथम...
501	7	abliss	bliss
503	14	ering	sufferings

This) may be had of:—

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NOTICE.

The second Volume shall, among other subjects, contain the following topics:—

Tirthas, Image-worship or Idolatory, Incarnations of the Deity, Witch-craft or sorcery, Varnashrama, Early marriage, widow remarriage, astrology, etc., etc.

Riviews or Criticisms in any periodical, newspaper, etc., will be accepted with thanks. They should be sent to the author.

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